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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis
SEX PROBLEMS OF ADOLESCENT LIFE
AS FOUND IN PASTORAL SERVICE

by

John Paton Brooks
(A.B., Nebraska Wesleyan University, 1932)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts
1934

DEPT. OF AGRICULTURE
WASHINGTON, D.C.

THE BUREAU OF PLANT INDUSTRY
IS NOW IN RECEPTION SERVICE

John F. Brown, Director
(U.S. Department of Agriculture, 1933)

Special Agent in Charge, Bureau of Plant Industry
Department of Agriculture
Washington, D.C.

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SEX PROBLEMS OF ADOLESCENT LIFE AS FOUND IN PASTORAL SERVICE

Chapter I

The Realism of Sex Maladjustment

Any pastor, who is at all related to the life of young people today, knows that there are numerous unsolved problems arising out of sex desire. He feels the need of a more adequate understanding of these problems. Thus what is presented here is a scientific investigation into the problems of sex; and after due consideration has been given to these problems, in their varied forms, I have attempted to find the ways that lead to wholesome living in the adolescent period. What the pastor has had to offer youth has been inadequate for its needs. The pastor's failure, together with the failure of the home, school, and society at large, has brought the problem of sex maladjustment to the attention of everyone, even to adolescents themselves.

Break With Tradition

Traditions, both in religion and social custom, have lost much of their power to control the conduct of youth.

The adolescent period is the time when the break occurs. It has always been a time of struggle for liberty. Old ways of doing and acting are challenged, but not so successfully as in the last twenty years. Walter Lippmann believes that

THE PROBLEMS OF ADJACENT AREAS AS FOLLOWS IN FACTORIAL ANALYSIS

Chapter I

The Problem of Sex Relationship

Any factor, who is not related to the life of young people today, knows that there are numerous unsolved problems arising out of sex desire. We feel the need of a more adequate understanding of these problems. This what is presented here is a scientific investigation into the problems of sex; and after the consideration has been given to these problems, in their varied forms, I have attempted to find the ways that lead to wholesome living in the adolescent period. That the greater has had to offer youth has been inadequate for its needs. The factor's failure, together with the failure of the home, school, and society at large, has brought the problem of sex maladjustment to the attention of everyone, even to adolescents themselves.

Dealing With Tradition

Traditions, both in religion and social custom, have long been of their power to control the conduct of youth. The adolescent period is the time when this power occurs. It has always been a time of struggle for liberty. Old ways of doing and seeing are challenged, but not so successfully as in the last twenty years. After thirteen years that

old authority has been completely thrown off. He speaks of those who break with tradition as "prisoners who have been released," and he adds, "they ought to be happy."¹ There are no conventions, no tabus, no gods, priests, fathers or revelations which they must accept; yet with all these things gone, Youth is left with a feeling of emptiness, a lack of something to make life meaningful. The result is chaos in the realm of morals.

The rebellion, argues Mr. Lippmann, is carried on without faith even in the rebellion. He cites Mr. Canby's statement to the effect that "at the age of seven children have seen through their parents and have characterized them in a phrase. At fourteen they have seen through morality and stepped over it. At twenty they have lost respect for the home town, and at twenty-one they have discovered that our social system is ridiculous. At twenty-three the autobiography ends because the author has run through society to date and does not know what to do next."²

We see that the break with tradition here extends much further than the sphere of sex, although sex is included. Mr. Stanley High³ has written intelligently about the religious revolt of modern youth. That youth has revolted from traditional religion one cannot doubt. Nor is the revolt without possibilities for future good. But at the present a problem of control arises that relates itself definitely to the sex life of adolescents. For adolescents have been able to control the expression of sex, in a large measure, through religious faith.

¹ A Preface to Morals, p 7.

² Ibid, p 17.

³ The Revolt of Youth.

and authority has been completely broken off. The aspects of this
break with tradition and authority have been well known.
The motto, "they ought to be happy," there are no conven-
tions, no laws, no gods, no priests, no rulers or regulations which
they must accept; yet with all these things gone, youth is left
with a feeling of emptiness, a lack of something to make life
meaningful. The result is chaos in the realm of culture.
The rebellion, expressed in the form of the youth movement,
exists even in the rebellion. As often in youth's statement
to the effect that "at the age of seven children have been
through their parents and have characterized them in a certain
manner they have seen through morality and accepted over
it. At least they have found respect for the home, and
at least they have been characterized that old moral system is
meaningless. At least they have seen through the religious
system and seen through society to death and does not know what
to do next."

To see that the break with tradition has extended much
farther than the sphere of sex, although sex is included, is
evident from the written intelligently about the religious
revolt of modern youth. That youth has revolted from tradition
in religion was a small matter. Not is the revolt without con-
sequences for future good. Just as the present a product of
control which that religion itself belongs to the sex life
of adolescents. For adolescents have been able to control the
expression of sex in a large measure, through religious faith.

But the authority who supplies us with our most pertinent data is Judge Ben Lindsey, Judge of the Juvenile Court of Denver for more than a quarter of a century. No modern man has been more assailed for his views on sex than this judge. Quite often he has been misunderstood. He has honestly faced the problem of sex in its realism, and while we do not find ourselves in agreement with all of his theories, we do recognize him as somewhat of a pioneer in this field, and are willing to accept a good share of his data for further study.¹

Judge Lindsey is not cynical in regard to youth's problems, although they are many and deeply entangled. He does not give us a statistical table of sex maladjustment. He does, however, cite many cases, typical of which is that of Helen. She had had very little contact with boys, and through her maturing boy hunger, a plot was laid for her to go with a young man for a ride escaping during school hours. She was found by the school Principal trying to escape. The young man who called for her was not known to the school but it was evident that he was seeking the girl solely for sex intercourse. Judge Lindsey writes that Helen's case is one of many hundreds that he has dealt with since the founding of the Juvenile Court of Denver, twenty-five years ago.²

One reason why one cannot get at the number of persons who are sexually promiscuous is the fact that only a few "get caught." One noted Denver athlete told the judge that 90% of his associates had sexual experience, but only about one in ten is discovered.

¹ See his Revolt of Modern Youth and The Companionate Marriage.
² The Revolt of Modern Youth, p 29.

and the authority was such that he with his two associates
was in the main body, while of the juvenile court of San-
 Francisco for more than a century. The system was not
best more successful in its view in San Francisco. While
often he has been misunderstood. He has honestly faced the
problem of sex in the nation, and while it is not finding out-
selves in a way that will be of the greatest, he is recognizing
him as a movement of a kind in this field, and are willing to
accept a good share of the work for further study.

Large number is not critical in regard to sex in the nation
although they are very much entangled. He does not give
us a critical study of sex in the nation. He does, however,
give many cases, typical of which is that of John. This man
had very little contact with sex, and although he is not a
lawyer, a girl was told that he was a very good man for a
man especially during sexual matters. The man found by the police
that the girl was very good. The man was called for her
was not known as the school but it was evident that he was
working the girl into the sex in the nation. Large number
writes that there is one of very handsome that he has
deals with since the founding of the juvenile court of San Francisco.
Twenty-five years ago.

The reason why one cannot get at the heart of persons
who are sexually promiscuous is the fact that only a few get
caught. One never however knows the judge that is
all associates had sexual experience, but only about one in
ten is discovered.

One other citation from these court records will put the problem before us vividly. The complete record of 495 girls dealt with in one year was kept. All of these had been involved in illicit sex relations. Each girl volunteered the names of all the youth of her acquaintance whom she knew to allow sex intercourse. The number of names thus obtained averaged twenty for the group of 495. This indicates that only one in twenty who were violating the sexual code were discovered by the court, and it further points to the fact that there were nearly 10,000 Youth in the city of Denver (a city of 300,00 population) who had illicit sex relations in a single year.¹

In any event an astonishing number of young people are sexually promiscuous. This seems to be the pastor's greatest problem as he is called upon to help Youth find its way through the adolescent period. We shall see, however, that there are other very personal problems such as homosexuality, masturbation, petting, and the like, which conspire to make the time of adolescence one of particular disorder and lack of control.

Causes Commonly Assigned

The causes for the present moral chaos, in regard to sex, have been explained in many ways. Of course the problems of sex are old. The real cause we shall consider in another chapter, but here we aim to glance at factors in the situation which have lessened control.

War

Back of all the causes, war is most frequently mentioned,

¹ Lindsey, Ben. B., Op. Cit. pp 66-79

One other question from these court records will not be
problem before us today. The complete record of 1943
shows that in one year the Court. All of these had been investi-
gated in 1943 and 1944. When first volunteered the names
of all the Court of per appearance when the first trial was
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for the year of 1943. This indicates that only one in twenty
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young in the city of Denver (a city of 300,000 population) who
had illicit sex relations in a single year.

In any event an astonishing number of young people are
sexually imbalanced. It is known to be the Court's intention
to be called upon to help them find the way out of
the vicious circle. We shall see, however, that there are
other very personal problems such as homosexuality, mastur-
bation, etc., and the fact, which concerns us more at this
of adolescence and of particular disorder and lack of control.

Excess Capacity, Continued

The Court is the present social class, in regard to sex,
have been regarded in many ways. Of course the problem of
sex has always been. The real cause we shall consider in another
chapter, but here we will glance at factors in the situation
which have been considered.

Sex

Back to all the causes, sex is not frequently mentioned,

not that it intensified the sex impulse, but that it made us careless of control. Probably the war had some influence in shaping the deep disillusionment to which Mr. Lippmann refers.¹ The war invaded every sphere of man's life. A post-war world is always pursued by the spectre of lust in its lowest form.

A highly recognized authority in our field writes that "it is in the field of sexual relationships that the war has wrought its greatest influence on the life of the adolescent, however, in all its phases, it has tended to reduce the love-life of humanity to its more primitive levels, and thus has retarded immeasurably the realization of the higher ideals of love which is the next logical step in the evolution of the race."²

It is with these forces of lust, disillusionment and laxity of control, that were released by the war, that the leaders of Youth must cope. But there are other factors to be considered. The industrialization of life has made sex problems more acute. The change in the manner of living has brought a break down in youth's ideals. Wider contacts in the family circles, the school, and outside in the great society have tended to stimulate the existing craving for direct sex expression.

Family Disorganization

Family disorganization must be placed near the top of the list of general causes. Authorities, in the past few decades, have been carefully following the facts of family

¹A Preface to Morals, p 14.

²Blanchard, Phillis, The Adolescent Girl, p 214.

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Family Disorganization

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decay. Groves, one of the most competent of these, writes that "the statistical study of Professor Ogburn demonstrates that there is a considerable and increasing disorganization of the family. The predicament of the modern family is revealed by our divorce rate, but startling as is this expression of family difficulty, it does not measure family failure."¹ He notes that where the family is hanging together it is experiencing a great deal of trouble, and the atmosphere thus provided conduces to delinquency in all moral phases.

There is a greater percentage of broken homes among childless couples, but it is estimated that forty per cent of families affected by divorce have children.² 80,000 is given as a fair calculation of the number of children in these broken homes.³ In some groups eighty per cent of the young criminals come from broken homes.³

Other moral problems arise in acute form because of family disintegrations. Youth is often left in the critical period of life to fight alone, or is taken to relatives and friends who are not always competent. Often young boys and girls are carried away to institutions where little attention can be given to personal character and emotional development which would prepare them for a normal and wholesome life and where the hunger for love remains unsatisfied.

The Sale of Contraceptives

To a greater extent than we realize, the sale of contraceptives has increased extra-marital intimacies. There was

¹ Groves and Ogburn, American Marriage and Family Relationship

² Ibid, pp 251-55.

p 106.

³ Johnsen, Julia E., Marriage and Divorce, pp XII-XIII.

deceit. However, one of the most consistent of these, writes that "the statistical study of Professor Ogden demonstrates that there is a considerable and increasing disorganization of the family. The preachment of the modern family is revealed by our divorce rates, but revealing as is this expression of family difficulty, it does not measure family failure." He notes that where the family is hanging together it is experiencing a great deal of trouble, and the atmosphere thus provided encourages to delinquency in all moral phases.

There is a greater percentage of broken homes among children less than ten years of age, and it is estimated that forty per cent of families affected by divorce have children. 80,000 is given as a fair calculation of the number of children in these broken homes. In some groups eighty per cent of the young criminals come from broken homes.

Other moral problems arise in youth because of this disorganization. Youth is often left in the critical period of life to fight alone, or is taken to relatives and friends who are not always competent. Often young boys and girls are carried away to institutions where little attention can be given to personal character and emotional development which would prepare them for a normal and wholesome life and where the hunger for love remains unsatisfied.

The Sale of Contraceptives

To a greater extent than we realize, the sale of contraceptives has increased extra-marital intimacies. There was

a time when control of the sex urge was fostered through fear. Girls who would have to pay a heavy penalty by being socially ostracized, tended to restrict their sex experiences. The young man also realized the danger.

Now this danger is largely banished by the development of scientific methods of preventing conception, which have been made procurable by nearly everyone. To be sure, there is a federal law that aims to prohibit the traffic in contraceptives, but it has been evaded. The government assumes that it would be unwise to interfere with the prevention of venereal disease and hence allows the sale of protective devices that are used to prevent conception. Many products are advertised and sold as aids to "feminine hygiene." Drug stores handle a large collection of articles designed to prevent conception and they sell them to whomever calls, without asking questions.

With contraceptives readily available, Youth enters into sex intercourse without fear of the consequences. Sex immorality has steadily increased since the market became flooded with birth control supplies, and we have not yet found a way to restrict sales to only married couples in need. Thus society is faced with a real problem in finding an adequate means for the control of this traffic.

Cheap Literature

In addition to all these we must not forget the havoc wrought in growing persons by the flood of cheap fiction of a sexual nature that has come into the news stands.

...the question of the use of the word "control" in this connection. The word "control" is used in a very general sense, and it is not intended to imply that the Government is to exercise a direct control over the individual. The word "control" is used in a very general sense, and it is not intended to imply that the Government is to exercise a direct control over the individual.

Now this danger is largely removed by the Government's policy of scientific methods of preventing conception, which have been made possible by recent advances in the science of birth control. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual.

With comprehensive research available, birth control is no longer a matter of guesswork. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual.

Other Literature

In addition to all these we must not forget the many other sources of information available to the public. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual. The Government has taken steps to provide the public with the necessary information, and it has been able to avoid the danger of a direct control over the individual.

Reading this low form of literature is in some cases sufficient to make sexual perverts out of normal persons. It overstimulates the sex nature by recounting sex indulgences and by pictures of sex situations in which the reader is lead to participate vicariously. Desires are aroused and expression is sought in ways disastrous to adolescents.

The Motion Picture

It is a common complaint, among all persons interested in youth, that the motion picture industry works havoc in the moral life. Censorships have had vogues, but there has been a way of putting sex-exploiting pictures on the screen in spite of everything.

The tremendous influence of motion pictures has been generally recognized, but quite recently there have been experiments carried on to determine the exact nature of this influence. As educators would not experiment with pictures that were believed to be harmful, the better pictures have been chosen to be shown to adolescents. I wish to bring the important facts of one of these enterprises, conducted by Ruth C. Petersen,¹ of the University of Chicago.

The aim was to measure the effect of motion pictures upon the social attitudes of high school students. The measurement was done by means of a carefully worked-out attitude scale. A high school student body was then chosen and a test to ascertain specific attitudes was given before the picture, which dealt with these specific attitudes, was shown. After the

¹

See Developing Attitudes in Children, pp 84-106.

Reading this low form of literature is in some ways similar to the more usual picture and the picture is even estimated the two pictures by recognizing the differences and by reference to our observations in which the reader is left to participate vicariously. Pictures are arranged and expression is sought in ways different from those of the picture.

The Motion Picture

It is a common conception, among all persons interested in motion pictures, that the motion picture industry is the most important of our age. Pictures have been seen in every part of the world, and the picture is a way of getting new-exploring pictures of the world in a way of seeing it.

The tremendous influence of motion pictures has been generally recognized, but quite recently there have been reports of a decline in the interest in the picture. This interest is not a decline in the picture, but a decline in the picture. The picture has been chosen to be shown to students. I wish to bring the picture and the picture of the picture, conducted by Mrs. C. E. Peterson, of the University of Chicago.

The aim was to measure the effect of motion pictures upon the social attitudes of high school students. The measurement was done by means of a carefully worked-out attitude scale. A high school student body was then chosen and a test in social attitude was given before the picture, which dealt with these specific attitudes, was shown. After the

picture, the same attitude scale was used and attitude changes were noted. The test consisted of statements about an issue in question, varying from very much in favor of, to very much opposed to something. Attitudes toward nationality, race, crime and the punishment of criminals were measured by these experiments. Suitable pictures, by which is meant socially beneficial, were procured for the purpose of developing favorable attitudes.

The first experiment was conducted in Geneva, Illinois, with students of grades seven to twelve. The picture shown was "Four Sons," which portrayed sons on both sides of the war, Germans and Allies. Petersen writes that "the children were definitely more favorable to the Germans after seeing the picture."¹

In another similar experiment, the "Street of Chance," depicting a gambler's career, was shown and the attitudes toward gambling became more serious. Thus "'Street of Chance' may be said to have a socially approved effect."² In another instance a film, "Son of God's," friendly to Chinese culture, was shown and the shift in attitudes of the 180 students who saw it was definitely observable.

With reference to war the popular picture "All Quiet On the Western Front," was presented to 214 children of grades nine to twelve inclusive. Our author writes that the children showed a very definite change in attitude toward war as a result of seeing the picture.³

¹Petersen, Ruth C., Op. Cit. p 88.
²Ibid, p 95.
³Ibid, p 98.

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were noted. The test consisted of statements about an issue
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desirable, some procedure for the purpose of developing favor-
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These illustrations indicate the influence of motion pictures. One other interesting aspect of this research was that the same tests were applied five months and eighteen months after the showing of the picture. The results were still apparent. It is estimated that sixty per cent of the attitude change remained permanently with the child. This remark is added at the close: "It is highly probable that motion pictures could be found which would affect attitudes toward sex, marriage, divorce, birth control or illegitimacy."¹

As a fact, such pictures are on the market. But the indelible attitudes they inculcate are those which work for the undoing of Youth. Since single pictures were found to have the effect indicated by these experiments, how much greater must be the effect of many pictures, bearing on the same theme, upon adolescent life, especially when they are related to the free expression of the sex urge. When one realizes what has been going on to break down the principles of moral integrity and of a continent life, he wonders why we have any control at all in the moral life of Youth.

¹ Petersen, Ruth C., Op. Cit, p 105.

These illustrations indicate the influence of motion pictures. The other interesting aspect of this research was that the same results were applied five months and eleven months after the showing of the picture. The results were still significant. It is claimed that sixty per cent of the audience change remained permanently with the child. This result is added as an aside: "It is highly probable that motion pictures could be found which would affect attitudes toward sex, marriage, divorce, birth control or illegitimacy."

As a result, such pictures are on the market. But the intellectual attitude that influences are those which work for the undoing of youth. Since single pictures were found to have the effect indicated by these experiments, how much greater must be the effect of many pictures, showing on the same theme, upon adolescent life, especially when they are related to the free expression of the sex urge. When one realizes what has been going on to break down the ethical, moral integrity and of a continent life, he wonders why we have any control at all in the moral life of youth.

Chapter II

Analysis of the Sex Urge and Its Significance For the Whole Personality

The Boundary of the Period

What do we mean when we make reference to the period of adolescence? The word in its Latin derivation means 'to grow to maturity.' "Beginning with puberty, adolescence is usually considered arbitrarily and purely for convenience as including the years from twelve to twenty."¹ Pratt, however, would extend the period to embrace the twenty-fifth year.² It is a fact also that puberty, especially in girls, may occur before the age of twelve, but twelve is considered early.

It has been common to speak of the rather sudden appearance of new traits and powers at puberty as though this period were almost wholly unrelated to childhood. But life is continuous, and in normal cases, it does not initiate sudden, uncaused changes. As one authority writes: "It must be emphasized that puberty creates nothing new, but merely brings to light trends that were already existent."³ Growth, however, proceeds at a faster rate during adolescence.

Physical Characteristics

The beginning of the period is quite clearly marked, otherwise we should be unable to detect it. In general, we note a sudden increase in height, weight, size of arms, legs, hands,

¹Thom, D.A., Normal Youth and Its Everyday Problems, p 2.
²The Religious Consciousness, Ch. VI.
³Richmond, Winnifred, V., The Adolescent Boy, pp 31-32.

Chapter II

Analysis of the Sex Drive and Its Significance for the Whole Personality

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¹ Pratt, *Human Growth and Its Everyday Problems*, p. 2.
² The *National Geographic Magazine*, Vol. VI, The Adolescent Age, pp. 31-32.

feet, etc.¹ Within one year the person may gain twenty to thirty pounds in weight and may grow from four to six inches taller. Girls grow more rapidly than boys up to the fourteenth year, after this boys grow the faster.

More specifically, the bodily qualities of masculinity and femininity appear. The girl's voice becomes more refined, the body develops grace. The boy's voice soon gets heavier. The organs of sex are speeded in their growth. Hair begins to form on the pubic region and in the armpits. In the boy the beard begins to form on the face, and he objects to being called girlish, while the girls is not as antagonistic toward the boy.

The sex organs, furthermore, become capable of functions. The testicles of the male produce the sperm cells, and they may be given off during sleep, under the stimulation of a sexual dream. The process is called "nocturnal emission."² In fact this is the one best proof that puberty has arrived. In the girl, puberty is marked by the appearance of the menstrual flow. It is evidence that the body is capable of reproduction. For ovulation is associated with menstruation, although authorities do not know that the latter directly follows the former.

Personality Disturbance

It is precisely at this time that the personality of Youth, not as yet firmly integrated, becomes disturbed. The bones and muscles are growing, making physical balance difficult. But more than this, new energies are being released making for turmoil within. Tracy writes that "the period may be described

¹See Thom, D.A., Normal Youth and Its Everyday Problems, p 16.

²Ibid, pp 14-18.

test, etc. At this time the body is very plump and the
bones are soft and the skin is very thin. The
child grows more rapidly than boys up to the fourteenth year,
at which time the growth ceases.

More specifically, the body consists of the skeleton and
the soft parts. The skeleton is made up of the bones, the
cartilage, and the ligaments. The soft parts are made up of the
muscles, the skin, the hair, the nails, and the internal organs.
The bones are made up of the calcium phosphate and the calcium
carbonate. The cartilage is made up of the chondroitin sulfate
and the hyaline cartilage. The ligaments are made up of the
collagen and the elastin. The muscles are made up of the
actin and the myosin. The skin is made up of the epidermis
and the dermis. The hair is made up of the keratin. The nails
are made up of the keratin. The internal organs are made up of
the various organs of the body.

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Personality Development

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not as yet fully integrated, becomes disturbed. The bones and
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more than this, new energies are being released making for
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as years of unstable equilibrium."¹ It is a time of inarticulate desire. Thrills are sought in everything youth undertakes.

New Mental Powers

Sex seems to be connected with mentality, just how and to what extent, we are not yet prepared to say. Beginning with puberty the intellect is stepped up in development. Powers of reason, of seeing relationships, ability to form judgment (if very hastily formed), and other mental functions appear. In the first chapter I remarked about the break with tradition. The fact is probably caused by these new powers we are here discussing, for it is characteristic of youth superficially to examine a thing and throw it aside as useless to its purpose in finding the meaning of life.

Primitive Puberty Ordeals

So soon as the children in primitive society gave signs of puberty, preparation was made for their initiation into the rights of maturity. Thus as Thom says, in primitive life, "there is no period of adolescence. A child remains a child until puberty and then, as definitely as if he crossed a threshold, he becomes an adult."² Richmond makes essentially the same statement and she further describes some of these pubertal ordeals, which are largely sexual in nature. After the initiation the boy may marry or otherwise attach himself to the sex life of the opposite sex.³

Since in a civilized society the period between puberty and marriage tends to lengthen, problems of sex control are intensified. This creates almost all of the adolescent prob-

¹ The Psychology of Adolescence, p 34.

² Thom, D.A., Normal Youth and Its Everyday Problems, p 2.

³ Richmond, Winnifred, v., The Adolescent Boy, p 7.

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1. The Psychology of Adolescence, p. 5.
2. Thom, B.A., Normal Youth and Its Evolutionary Problems, p. 3.
3. Richmond, Winifred, V., The Adolescent Boy, p. 7.

lems, since there is no outlet for sex energy the organism is capable of producing. How to deal with these we shall return to later.

The Sex Urge

Here we have noted several factors that appear in new form at the dawn of the adolescent period. Underneath all of these is the sex urge or energy as it is sometimes called. And since this urge is the most important aspect of youth it becomes necessary to inquire into its nature and function.

If we regard sex as an instinct, we may say that it is one of the most powerful. But whether we so regard it we see its tremendous strength. "Next to hunger," one author writes, "sex is doubtless the most primitive of our needs."¹ And Dr. L.D. Weatherhead, after considerable clinical experience, declares that the sex urge alone is responsible for at least eighty per cent of the persons who go wrong, and that eighty persons out of every hundred who seek his help are in some sort of tangle that derives from sex.² Judge Ben Lindsey regards the sex urge as the strongest one of the organism.

Sex Energy

The sex urge relates somehow to sex energy. On the physical side of sex, Havelock Ellis thinks authorities trace the energy to the production of hormones of the endocrine glands.³ Hormones, as we know them, are the special substances produced by these glands and sent directly into the blood.

Of these glands, Ellis regards the pituitary as being the oldest and most important, or as he says, "leader of the en-

¹ Richmond, Winnifred v., The Adolescent Boy, p 37.
² See The Mastery of Sex Through Psychology and Religion, p XVII
³ See The Psychology of Sex, p 15.

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If we regard sex as an instinct, we may say that it is one
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¹ Richmond, *Unpublished*, p. 37.
² See *The Psychology of Sex*, by Havelock Ellis and John Addington Symonds, 1911.
³ See *The Psychology of Sex*, p. 13.

ocrine orchestra."¹ The thyroid gland secretions are essential to reproduction, while the pituitary yields hormones that promote growth; and in the case of the girl, stimulates the ovaries and affects the uterus in one way or another.

More particularly the sex glands influence bodily development and sex activity. Pubertal development is due to the action of these glands. If the sex glands are removed surgically before the individual reaches puberty the characteristics which we have previously noted do not appear.

Psychological Aspects

When we enter the discussion of the psychology of sex our way becomes more difficult. Until fairly recent times, only a little thinking had been given the problem. William McDougall classified the sex urge as an instinct and stated that it met the general nature of an instinct--a complex disposition to action, cognitive, affective and conative.² This was just a general statement. To say that sex is an instinct of reproduction is far from satisfactory. Reproduction is a biological purpose and is trans-individual. Sexuality is not desired by the individual because he wants to propagate the race. Certain primitive tribes, it has been shown, did not know that there was a connection between sex intercourse and the birth of a child approximately nine months later, but they engaged in sex the same as any people.

According to Moll the urge has two aspects: one is an urge to local genital function and the other is for psychic and physical contact other than the genital region.³

¹ Ellis, Havelock, Op. Cit., p 11.

² Quoted by Havelock Ellis in The Psychology of Sex, p 15.

³ Ibid, p 23.

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According to Hall the urge has two aspects: one is an
urge to local genital tension and the other is for psychic and
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Libido

In considering sex energy Freud's Libido ought to be noticed. Indeed Freud cannot be escaped by the students of sex even though one may disagree with him in many places. It is generally understood that Freud makes sex basic. Nearly all of life derives from it. Much psychic disturbance, according to him, comes by a repression of the sex impulse. That is the conclusion he reaches after a long term of years as a clinical expert. On the basis of his data he formulates his theory of the "libido," which is "the simple statement that the motivation of all human activity is the procreative instinct, which in its broader interpretation is better termed libido, since it includes a wide range of activities not commonly classed as the sexual impulse proper."¹

The basic life energy, therefore, for Freud is sexual. Sex for him also is closely associated with the physical. Sex pleasure is physical pleasure of any sort excepting the nutritive functions. He uses the term "sex" in this broad sense.

Adler would use the formula: "the will to power" rather than libido, which, for him, would be the same thing.² Jung held that the libido was synonymous with Bergson's "elan vital," or vital urge. He would thus regard it as larger than sex. Many other authorities do not even classify the love-life under the idea of sex, reserving the latter term for the specific bearing on the sex life as it relates to the sex organs.³

These suggestions here help us to see the nature of the vitality of the sex urge. It does not give us a complete

¹Blanchard, Phyllis, The Adolescent Girl, p 26.

²Ibid, p 28.

³Ibid, pp 26-31

Lidido

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theory, but we are looking for an understanding rather than a theory. They help also to show the importance sex has for the whole personality. In the first place, we have seen how totally dependent we are upon the sex glands for the secondary sex characteristics. Boys that are like girls, and girls that resemble boys we know to be improperly developed sexually. It is a serious handicap not to come to full maturity. In the second place, we now recognize how fundamental the sex drive is. Nearly everything we do as individuals is related to sex. Thus we must learn how it may be given expression in channels other than those of a biological nature.

As Canon Raven writes: "it is the driving force of life, the sole source of energy, the power which we must control but cannot dispense with."¹ This is no doubt an exaggeration.

Real Cause of Sex Immorality

I think that we are now in a position to see the real cause of a moral breakdown. Allusion has already been made to the war, to the advance of science, to family disintegration, cheap fiction and the motion picture as factors causing laxity in sex expression. But these are only general ones. The strength of the adolescent sex urge is the real cause of sex immorality.

Here is the situation: The sex side of life craves expression to a degree comparable to all the other deep cravings, yet it is most completely denied. Edward Carpenter well points out that we can easily get food--the object of hunger--but the object of sex is a person and cannot (or ought not) be used for

¹ A Wanderer's Way, p 33.

theory, but we are looking for an understanding rather than a theory. They help also to show the importance of sex for the whole personality. In the first place, we have seen how totally dependent we are upon the sex glands for the secondary sex characteristics. Boys have the like glands, and girls have the like glands. We know to be physiologically developed normally. It is a very important part of our life. In the second place, we have recognized how fundamental the sex drive is. In everything we do as individuals is related to sex. Thus we must learn how it may be given expression in channels other than those of a biological nature.

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private advantage. "The unrestricted outlet of merely physical desire leaves the nature drained of its higher love-forces; while on the other hand, if the physical satisfactions are denied, the body becomes surcharged with waves of emotion sometimes to an unhealthy and dangerous degree."¹

Sex immorality is always an attempt to adjust to this situation. Society calls it an unlawful adjustment. But when we realize the numerous restraints placed upon adolescent life we can readily understand why traditional morality is not supported in the many instances, a few of which we noted in Chapter one.

Homosexuality

Among the sexual deviations the one most difficult to understand is homosexuality, which is "that form of sexual aberration in which the sexual object is a person of one's own sex." But a person of one's own sex can be the object of a sex attraction so difficult to fully grasp. But as a matter

¹ Love's Coming of Age, p 13.

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Chapter III

Adolescent Sex Problems

I have kept as close as possible to the normal sex problems, but one difficulty has been to find the dividing line. There was a time when straying from one pattern was considered abnormal. "Now," as Havelock Ellis reminds us, "we see there is more than one pattern. Here as elsewhere in nature we have to admit a wide limit of behavior as falling within the normal range."¹ We cannot truthfully say there is a single pattern. Tendencies are about all we can mark.

There are three problems that arise in connection with sex that will not be dealt with here. I refer to Sadism (where sex pleasure is derived by hurting the object of sex attention). Narcissism (which is an extreme form of self-love) and Masochism (the opposite of Sadism--sex pleasure derived from being hurt). Where they are found, these problems are no doubt serious enough. But fortunately only a small percentage of adolescent life is affected to any degree with any of the three, however, there may be tendencies in most individuals which suggest one of these perversions.

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Among the sexual deviations the one most difficult to understand is homosexuality, which is "that form of sexual aberration in which the sexual object is a person of one's own sex."² How a person of one's own sex can be the object of a sex stimulus is difficult to fully grasp. But as a matter

¹ The Psychology of Sex, p 147.

² Brill, A.A., Psychoanalysis, Its Theories and Practical Applications, p 290

Chapter III

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of fact, it is a very common experience in adolescent life, as we shall see. Nor is it confined to defective persons only. It appears independent of hereditary or other degenerative tendencies.

Brill also distinguishes three types: the absolute inverts, those capable of either homo- or hetero-sexual experience, and those who infrequently have an overt homosexual experience. The first type presents the most serious case.

Retarded sex development is responsible for homosexuality. A feeling for the opposite sex has not been developed. Perhaps the environment has not been right. The army, navy, boarding schools, boys and girls camps, and in fact any groupings that admit only members of one sex promote homosexual practices. Often uninformed parents deny their sons and daughters freedom in association with the opposite sex.

Three Disturbing Conditions

Three conditions, among a good number, aggravate the problem. One is the fact that just previous to puberty, the individual seeks companions almost entirely within his own sex. We have noted this tendency. The boy will have nothing to do with the girl, indeed he may even be cruel to her. The girl is not as antagonistic to the boy as this, but she keeps largely within her own circle of girls. Homosexual experience may thus get started.

Another factor is a new capacity of the adolescent to idealize. On the whole, this new growth is beneficial, but if it is carried too far the result is unwholesome. It is essentially

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But, also, the difference between the two types of the absolute inverse
types of life is that of either home or labor-earned experience, and
these the latter type have an even more personal experience. The
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Reverted sex development is a type of life for homosexuality.
A feeling for the opposite sex has not been developed. Perhaps
the environment has not been of it. The story, heavy, something
schools, boys and girls came, and in fact any movement that
might only suggest of the sex problem. Homosexual relations.
Often a child's parents are of their own and that is the case
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is carried too far. The result is unwholesome. It is especially

what D.A. Thom, means when he says that contacts in the hero and heroine stage may be too intimate. Such attachments, he notes, usually are temporary and superficial, but in some instances a practice gets started that grows worse as further contacts are made.¹ Richmond observes also that the problem usually clears away as growth proceeds.² But the fact remains that many persons emerge from the period having acquired the homosexual habit.

The third fact is this: Homosexual experience is often started with the adolescent by older persons. It is the nature of sex perversion that it should take this form. The pleasure of the experience for the older man or woman is usually augmented by stimulation by younger ones. Communities where there are homosexuals, who in many instances are in a position of leadership because they aggressively seek such, present various problems. Scout leaders may have a touch of homosexuality and therefore must be chosen with the utmost care. It has happened also in Church groups that preachers have been discovered to be thus perverted. And of course such leadership brings ruin to some of the boys whom he will invariably seek to direct in their activities because of the experience it affords.

Crushes

Persons who are particularly conscious of homosexual problems look disapprovingly upon all enthusiastic friendships among members of the same sex. Sometimes the friendship of girls for each other becomes extreme. It may be between girls

¹ See Normal Youth and Its Everyday Problems, p 63.

² Richmond, Winnifred V., The Adolescent Boy, p 182.

that E. A. Tamm, when he says that contacts in the past and history may be too intimate. Such attachments, he notes, usually are temporary and superficial, but in some instances a person may be attached to a group or person contacts are made. Richardson observes also that the problem usually clears away as growth proceeds. But the fact remains that many persons emerge from the period having acquired the homosexual habit.

The third fact is this: Homosexual experience is often started with the adolescent by either person. It is the nature of sex perversion that it should take this form. The pleasure of the experience for the older man or woman is usually suggested by stimulation by younger ones. Sometimes where there are homosexuals, who in many instances are in a position of leadership because they aggressively seek such, present various problems. Good friends may have a touch of homosexuality and therefore must be chosen with the utmost care. It has happened also in church groups that persons have been discovered to be thus perverted. And of course such friendship brings ruin to some of the boys whom he will inevitably seek to direct in their activities because of the experience it affords.

Friendships

Persons who are particularly conscious of homosexual problems look disapprovingly upon all enthusiastic friendships among members of the same sex. Sometimes the friendship of girls for each other becomes extreme. It may be between girls

1 See Normal Youth and Its Perversion Problem, p. 55.
2 Richardson, Adolescent V., The Adolescent Boy, p. 182.

of great physical attraction, or it may be between an older and a younger person. Often in the high school age a strong attachment arises between teacher and girl. But if we grant that the experience really exceeds the bounds of wholesome friendships, usually no overt sexual behavior occurs, and the so-called "crushes" generally go by with little ill effects. Indeed it seems to me that often such an experience proves a valuable and harmless outlet in that this enthusiasm removes sex tension that might find expression in harmful ways.

If the "crush" is on an older person, it is explained by one author as the result of an ambition to enter the world of adults. Writing of this experience, he states that "interesting adults, especially those who have outstanding achievements to their credit, cast a spell upon him...and he assumes the role of the hero."¹

We may find here an opportunity to help the adolescent boy or girl. The hero age is for a purpose. C.P. Raven suggests that Jesus, if wisely presented, may become the great adventurer, his life may challenge to adventurous living. Thus one way is open to release energy for youth in quite a wholesome way if not carried to extremes.²

Homosexual Characteristics

It is somewhat venturesome, in my own thought, to attempt to ascribe particular characteristics to homosexuals. Some authorities regard the matter possible, however, at least in the more extreme cases.

¹ Stolz, Carl, R., Pastoral Psychology, p 31.
² A Wanderer's Way, p 78.

Wexburg, who has done credible work in the psychology of sex, thinks that the man who is homosexual develops femininity in physical appearance, in dress, and even in the use of perfume. He may tend to be lazy. Whereas in women the tendency is to be more active and an increase of efficiency is noted.¹ A greater authority even than he writes, "in male inverts there is a tendency to approximate the feminine type and in female inverts to the masculine type...The male invert is sometimes unable to whistle."² It is well to bear in mind these tendencies, but in the usual cases that are within the province of the pastor's help, these characteristics do not occur to a marked degree.

Oedipus Complex

Freud was the first psychologist to bring the old Greek legend, familiar to all, under observation. According to him Oedipus was motivated to kill his father and marry the mother by a sex complex that is almost universal--that of desiring sexual experience with one's mother. The process is an unconscious one because the desire has been repressed.

The theory has startled psychologists. Freud himself admits that he was surprised that it should be true, but he says that the conclusion was based upon hundreds of clinical cases which prove it beyond question.³

The complex also relates to the girl. She has a complex for her father, and by the Oedipus Complex we mean the "father fixation" also.

What we are after here is not a theory but light upon our

¹Wexburg, E., The Psychology of Sex, p 192.
²Ellis, Havelock, The Psychology of Sex, pp 231-32.
³Cf. Wittels, Fritz, Sigmund Freud, pp 117-21.

Wendell, who has done credible work in the psychology of sex, thinks that the man who is homosexual develops femininity in physical appearance, in dress, and even in the use of perfume. He says that to be gay, whereas in women the tendency is to be more active and an increase of efficiency is noted. A greater authority even than he states, "in male inverses there is a tendency to approximate the feminine type and in female inverses to the masculine type... The male invert is sometimes unable to whistle." It is well to bear in mind these tendencies, but in the usual cases that are within the province of the pastor's help, these characteristics do not occur to a marked degree.

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What we are after here is not a theory but light upon our

problems. There is truth in Freud's conclusion. The Oedipus Complex does exist.

The aspect of the Complex that is to be dealt with here is this: Often there is an attraction for the mother by the son that is quite unconscious. Sexual experience with her is repulsive. This attitude is transferred to all women. Since sex is repulsive with the mother it becomes, through transference, equally so in relation to other women. Hence a heterosexual expression becomes difficult. As a result homosexual experiences are often sought as a way out. What is true of the son and mother holds also for daughter and father. But this problem does not account for a very large part of the number of persons who are troubled with homosexuality. It merely plays a part and needs to be understood by the person who is to deal intelligently with adolescent life.

Helping the Homosexual

A trained psychiatrist can do much to help the homosexual out of his problem. He experiences the difficulty, however, in that sufferers do not really seek aid, even when their condition is serious. Ellis estimates that less than twenty per cent come for help.¹ Homosexual clubs are often formed and no attempt is made to bring in a cure. Women have been known to publicly acknowledge the practice in defiance of what society thinks. It is one way for woman to be independent of man.

The pastor, even with a background of knowledge of problems,

¹ Ellis, Havelock, The Psychology of Sex, p 132.

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cannot deal with serious cases. He may, however, prevent individuals from developing serious tendencies by wise counseling.

The first step is to show the nature of the perversion to any one who is of the mind to be helped. Then the individual case must be studied genetically and the results explained to the patient. The implications for life will be gone over.

The way out will no doubt consist in the patient's setting for himself new goals. Heterosexuality as a goal must come to the fore. And in breaking with the practice new social contacts will have to be provided. The individual needs the further step in socialization. The transfer has not been made to the opposite sex which normally occurs in contact with members of the other sex. As we shall later see, much will depend upon the person's ability to set up ideals which have their center in religious faith and devotion. Religion may be made a strong factor in the control of homosexual conduct.

Masturbation

All of the standard works on sex have a chapter devoted to masturbation. As compared with homosexuality, it is more widespread but less serious. One authority regards it as "the great problem in the sex sphere."¹ It is simply the process of self-inducing sex feeling by rubbing or otherwise handling the sensitive organs of sex.

Beginning to Masturbate

This is one problem that takes us back to the age of childhood even though we are dealing only with adolescents. "Freud teaches that all infants masturbate but discontinue the prac-

¹ Richmond, Winnifred V., The Adolescent Boy, p 176.

cannot deal with serious cases. We say, however, prevent individuals from developing serious tendencies by wise counseling. The first step is to show the nature of the problem to any one who is of the mind to be helped. Then the individual case must be studied generally and the remedy explained to the patient. The prognosis for life will be given over. The way out will no doubt consist in the patient's meeting for himself new goals. Heterosexuality as a goal must come to the fore. And in dealing with the practice new social contacts will have to be provided. The individual needs the further step in socialization. The transfer has no doubt made to the active sex which normally occurs in contact with members of the other sex. As we shall later see, much will depend upon the person's ability to set up ideals which have their center in religious faith and devotion. Religion may be made a strong factor in the control of homosexual conduct.

Restraint

All of the standard words on sex have a chapter devoted to masturbation. As compared with homosexuality, it is more widespread but less serious. The authority regards it as "the least problem in the sex sphere."¹ It is simply the process of self-indulgence sex feeling by rubbing or otherwise stimulating the sensitive organs of sex.

Returning to Heterosexuality

This is one problem that takes us back to the age of childhood even though we are dealing only with adolescents. "Trends indicate that all infants masturbate but discontinue the prac-

¹ Richmond, Winifred V., The Adolescent Boy, p. 176.

tice are long." He thinks also it is taken up again in late childhood or early adolescence. The memory of the experience is repressed so that evidence of these things are not in consciousness until after puberty.¹ There is not sufficient evidence to show that all children masturbate; but a large percentage of them do. It easily develops. The child learns that by handling the organs of sex, pleasure is experienced. Or the habit may start because of tight-fitting clothing or playing with other children, and frequently is brought on by being whipped by the parent.

Masturbation in childhood may become serious. It almost always is noticed and failures in the group at school are common because of it. But puberty, owing to the coming of age of the sex organs, presents the great problem. Curiosity, lack of sexual outlet for stored up energy, and being taught to do it by older boys and girls, all leads directly to masturbation.

Percentage of Masturbators

To put the problem before us it is necessary to realize how common among youth it really is. "Recent investigation has shown that probably as high as seventy per cent of boys have had the experience at one time or another, and for girls sixty per cent is given as an estimate."² The figure here is rather low. Brill believes that it ought to reach up to nearly 100 per cent. He writes: "Out of my hundreds of cases I have found few who never masturbate."³ Probably eighty-five boys out of every hundred have known the masturbatory experience.

¹ See Wittels, Fritz, Sigmund Freud, p 111.
² Thom, D.A., Normal Youth and Its Everyday Problems, p 39.

³ Brill, A.A., Psychoanalysis, Its Theories and Application, p 231.

It is not quite this common among girls, but is much more widespread than was formerly supposed.

Very few of us, before making an investigation, would think that the number of masturbators was as large as it is. But when once we grasp the facts we know then that the problem is no isolated one, neither is it one on the fringe of the abnormal. It is distinctly a practice of normal youth.

Its Effects Upon the Individual

Up to the present time research has been unable to show the real effects of this practice, because in nearly every case, the person has been frightened by what might result and therefore greater harm has been done just through this sense of fear. Dr. Albert Moll writes: "Not masturbation itself, but fear of the effects of the practice, is here responsible for the resulting injury to health."¹

What is the effect of masturbation? The first answer is that it is not as terrible as pictured by quacks a generation ago. Much harm has been done our youth by false statements on this matter. "Loss of manhood," insanity, dullness, tuberculosis, have all been feared by the person who masturbated. It is good for us to drive away this fear. On the physical side, the experience is not much different from coitus.² It is over-indulgence that brings on physical disability as would result in any sexual experience. Yet the practice tends to excess. For one thing, it can be done so easily. Only one person is concerned. For another, it may be conflict-producing, causing the mind to dwell upon it. Now we are learning that thinking

¹ Quoted by Sherwood Eddy, Sex and Youth, General edition, p 42.
² Ellis, Havelock, The Psychology of Sex, pp 126-28.

of sex matters, even if we are trying to find the way out, is laying the foundation for the future experience. This is really the vicious thing about sex. Masturbation may lead to conflict, and the conflict leads to further masturbation.¹

The Psychic Aspect

We are already over into the mental aspect of our problem. The mental conflict produced is far worse than any of the physical consequences. A depressed condition nearly always follows the experience. This fact itself argues against it. It appears that the experience is anti-social and therefore offends one's social nature. Furthermore it is incomplete. The stimulation and discharge is not all that there is to a normal sexual experience. Ellis reminds us that, whereas masturbation is depressing, heterosexual experience is energy-releasing and relaxing. There is a certain exuberance attached to it.² The contrast here is clearly shown, and I believe that no matter how lightly masturbators may be taught to regard themselves, there will always be more or less of this contrast between the two experiences.

Another mental aspect of this problem is the fact of the mental images attending the experience. The chain of images are essential to the masturbatory experience. Often these pictures linger in the mind until the mind cannot free itself from them. They may lead the individual to seek intercourse. Or they may give rise to phantasies, which from the point of view of mental health, is even worse. L.D. Weatherhead cites a case of a man in Australia who was charged with rape and sentenced

¹ See Wexburg, , The Psychology of Sex, p 157.

² Ellis, Havelock, The Psychology of Sex, p 128. .

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The Problem Answered

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Another mental aspect of this problem is the fact of the
mental image within the experience. The chain of images
are extended to the unorthodox experience. Often these ex-
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them. They are not the individual to seek in themselves. Or
they are given rise to phenomena, which from the point of view
of mental health, is even worse. I.D. Westerman of the case
of a man in America who was of age with eyes and sentenced

to eighteen months imprisonment on the accusation of a girl thirteen, who afterwards confessed that the experience was wholly imaginary.¹ The girl had developed a morbid imagination through masturbation.

Furthermore, masturbation may interfere with future heterosexual experience. Marriage is not a cure for this infantile habit. Often the individual, who has practiced masturbation, will not be able to enjoy marital sex life. He may continue to masturbate. This may bring friction and lack of adjustment between the couple that may lead to the divorce court. In such a situation the person has been shut out from the joy of normal sexual relationships.

The Cure

There is no absolute cure. Sometimes the habit is so deeply intrenched that it cannot be removed. But there are some suggestions that will serve the person who is trying to control his sex life.

If masturbation is a vicious circle, as has been pointed out, then we must break the circle. The first thing to do is to emphasize the fact that the problem is a common one and one that may be overcome. It helps also to show, as here suggested, that the practice does not have the far-reaching physical consequences as was thought a generation ago. Most of the authorities recommend considerable exercise, an abundance of wholesome contacts with persons of the opposite sex and with one's own sex. The main idea of all this is to take the mind away from the conflict and center it on something else.

¹ See The Mastery of Sex Through Psychology and Religion, p 129.

Specific Suggestions

Dr. Weatherhead has dealt successfully with masturbators who have come to him for help, and he alleges that the medical men of his acquaintance who have a knowledge of sex agree substantially with his treatment. I shall briefly give here some of the things he advises. His statements are in the form of commands¹:

1. Keep genital areas clean.
2. Make sure that circumcision is done if it is needed.
3. Exercise vigorously.
4. Get up when you wake up.
5. Avoid over-eating.

On the psychical side, he suggests, among others, these things:

1. Realize that sex is natural, a part of biological nature, and as clean as any other part of the body.
2. Explore your history. See where the arrested development occurred.
3. When the thought arises, switch the mind by some action to some other interest.
4. Put the thought aside at night with another thought.

Sherwood Eddy, in dealing with college youth has worked out a similar list of suggestions.² He emphasizes the wholesomeness of the sex side of our nature and thinks that the adolescent who really sets the goal before him can find his way out.

¹ See The Mastery of Sex Through Psychology and Religion, p 144.

² See his Sex and Youth pp 46-49.

Specific Suggestions

Dr. Westphal has dealt successfully with masturbators who have come to him for help, and he alleges that the medical men of his acquaintance who have a knowledge of sex agree substantially with his treatment. I shall briefly give some of the things he advises. His statements are in the form of commands:

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2. Make sure that circumcision is done if it is needed.
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On the ~~psychological~~ side, he suggests, among others, these

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1. Realize that sex is natural, a part of biological nature, and as clean as any other part of the body.
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4. Put the thought aside at night with another thought. Sherwood Eddy, in dealing with college youth has worked out a similar list of suggestions. He emphasizes the wholeness of the sex side of our nature and thinks that the adolescent who really sets the goal before him can find his way out.

It ought to be said that a person struggling with the practice should be encouraged in what little success he attains. Many failures are bound to occur in the process of destroying the habit and establishing new ones. Let the failure be forgotten and only the successes remembered. Thus new energy will be released by the feeling that the effort is leading somewhere and this energy will go to the making of a new habit of life that will in time take the place of the old one. It is not repression that we want but rather to learn to live successfully without the old practice.

Promiscuous Heterosexual Practices

We have now advanced to the third problem with which the adolescent is confronted. It is one in which the whole of society is concerned. Homosexuality and masturbation, serious enough for the individual, are seldom given attention by society. The results for society of promiscuous sexual experience among adolescent boys and girls by far transcends anything we have been able to find with reference to the two problems with which this chapter up to now has dealt. The really great social problem is before us. It is rather striking, too, how the great authorities in this field, like Ellis, Thom, Wexburg, and others almost entirely evade this issue. Their preoccupation is with the problems we have been considering.

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Prostitution and Sexual Practices

We have now advanced to the third problem with which the adolescent is confronted. It is one in which the whole of society is concerned. Homosexuality and masturbation, serious enough for the individual, are seldom given attention by society. The reaction for society of promiscuous sexual activity among adolescent boys and girls is far transcends anything we have been able to find with reference to the two problems with which this chapter up to now has dealt. The really great social problem is before us. It is rather striking, too, how the great authorities in this field, like Ellis, Fromm, Havelock, and others almost entirely evade this issue. Their preoccupation is with the problems we have been considering. Men like Judge Lindsay have given us their solution to the problem. But society is not yet decided that they point the way to go. At the other extreme we have some literature

produced by churchmen, which in some respects is good, yet in many places the literature is weak because it is impractical, and also because it lacks the power to help men realize the ideals they set up.

What is the scientific attitude which one should take toward this problem? Sexual experience before marriage has rather carelessly been termed a "dirty, filthy practice." Persons who engaged in it in any way have been considered filthy. The reference to the experience in such terms belongs to an age when all of sex was considered unclean but which might be indulged in for the sake of propagating the race. Sex and filth should not be associated.

Incomplete Experience

The sex act is successfully consummated only under favorable conditions. We do not see how favorable conditions can be had by unmarried adolescents. The act is one of utmost secrecy. Therefore a place removed securely from the group is needed. Furthermore, the mind must be at ease, without worry as to the outcome. Another factor is that each of the two persons thoroughly understands the sexual life of the other. How is it possible, for an adolescent boy, even of considerable experience under the ordinary conditions of promiscuous sexual intercourse, to make the experience mean something definite to the girl? She is capable of orgasm but in bringing this about she must be understood. If no orgasm occurs for her there is left just the slight stimulation of

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Immature Experience

The sex act is necessarily consummated only under favorable conditions. We do not see how favorable conditions can be had by unmarried associates. The act is one of mutual respect. Therefore a place removed secretly from the group is needed. Furthermore, the mind must be at ease, without worry as to the outcome. Another factor is that each of the two persons thoroughly understands the sexual life of the other. Now is it possible for an adolescent boy, even of considerable experience under the ordinary conditions of intercourse, actual intercourse, to make the experience mean something definite to the girl? She is capable of orgasm but in bringing this about she must be understood. If no orgasm occurs for her there is left just the slight stimulation of

certain secretions which are not pleasurable enough to give her a feeling that the act has been complete.

There will be cases where proper conditions for intercourse will be provided, and such couples may sufficiently understand the sexual experience to enter it with satisfactory results. In such instances, what is to be said? The answer consists in showing that the institution of marriage will suffer. Many persons who can have a satisfactory sex life outside of marriage will remain outside. Take away marriage's uniqueness and in time it will be destroyed. This is Walker's meaning when he asserts that "if the institution of marriage is to be made secure its special relationships must not be endangered."¹

Psychological Aspects

It has been shown that persons in a second marriage do not derive from the physical relationship what was experienced in the first. The same law is operative with regard to premarital intimacies. There is always the feeling that some other person has been involved, and this attitude diminishes the pleasure that would normally result from a sexual experience after marriage. Then, there is some evidence that our nature is monogamous. The girl permits her lover the intimacies he desires, knowing that the relationship is unallowable socially, and also that there is nothing permanent in it.

Yet if she is deserted for another girl she is seriously hurt emotionally. It would be the same with the boy if the girl

¹ Walker, K.M., Preparation for Marriage, p 57.

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emotionally. It would be the same with the boy if the girl

granted the same liberties to another boy. Pre-marital intercourse brings on a great deal of mental suffering that seems, from the nature of the case, inescapable, unless the experience¹ be reserved for the marriage relation. Another authority significantly writes: "There is also present the danger that if intimacy proceeds far enough to shock the moral or conventional attitudes of either the man or the woman, this will be reacted against unfavorably even though marriage occurs. It is not true as many assume that it is always the woman, who, in looking back upon the experience, after marriage, will react unfavorably. From information that has come to me through confidential consultation I am inclined to feel that it is the man rather oftener than the woman who in retrospect reacts to excessive freedom with antagonism or regret."²

Danger of Pregnancy

It is only the inexperienced youth who considers contraceptives as infallible. A generation ago fear of pregnancy caused many girls to refrain from sexual intercourse. Even so there were scores of illegitimate children and the same number of girls with the doors of future happiness closed had to suffer. But today some argue that this condition need no longer be feared, thanks to a knowledge of birth control and the development of contraceptives. There is a reason, however, for an element of fear at the present time. Under the best control contraceptives are only about ninety per cent efficient. That remaining ten per cent is worth considering.

¹ Walker, Op. Cit. pp 57-59.

² Groves, Ernest R., Marriage, p 148.

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Regardless of modern scientific birth control, pregnancy is a problem, as all persons acquainted with Juvenile Court records will testify, and these facts ought to be presented to Youth for its consideration before adopting a policy of liberalism relative to members of the opposite sex. It is granted that the problem is not as great today as it once was. Contraception has made this difference; but it remains one of the serious ill effects of an uncontrolled passion for sexual experience.

Prostitution

The girl must realize that she is approaching prostitution if sexual intimacies are granted. Usually prostitution is associated with persons who are engaged by men for hire, but any girl who carelessly indulges in the sex act with boys takes the first step toward becoming a prostitute. The girl ought to realize also how hard it will be for her to establish herself in the marriage relationship after a career of sexual promiscuity. That problem also must be seriously faced.

Disease

And finally, the problem of disease is reached, as disease is spread by sexual intercourse largely. The most loathsome diseases of our day are those which are thus communicated. Those of us who have walked through hospitals where these maladies in their later stages were treated need only to be reminded that the diseases are abroad. The general nature of these will be treated in a later chapter¹ but it

¹ See Chapter IV

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Discussion

The first main finding of this study is that the ...
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Conclusion

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ought to be pointed out here that a terrific risk is taken by the person who has intimate experiences outside of marriage. And when the time of marriage approaches, the couple will make sure that they are free from venereal disease by physical examination. Every person should go to a competent physician for a thorough examination as a preparation for marriage. It is possible to have one these diseases in one's system and not know it.

A prostitute is almost certain to be diseased. In some places a protection is sought in health certificates which the prostitute displays in her place of business, showing supposedly that she is not infected. But there are physicians to be found who will, for a little money, sign their names to false statements regarding the prostitute's health, moreover, it is extremely difficult to discover venereal diseases in the body. They have active periods and then lie dormant for a time, during which they are hard to detect. And beyond all these considerations is the fact that the woman, yesterday in good health, may have been infected by her last patron today. Any person with a venereal disease who engages freely in sexual experience will soon spread the disease throughout a whole community. Condoms and other devices to prevent an infection are ineffective. It is sheer folly for a youth to seek either a prostitute or any other girl who permits intercourse. Disease is the one great risk which intelligent youth will not run.

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Chapter IV

The Art of Love-making

Probably it is not a problem, but nevertheless love-making is one of the major interests of Youth. It is highly important that the period of romance be wisely used in preparation for the future. Wisely guided into the experience of love, the adolescent will avoid many moral mistakes into which he otherwise would fall.

Sex the Basis of Love

Sex ought not to be thought of as synonymous with love. Love implies a larger meaning. As we shall use sex here it will mean the physical aspects of biological function; whereas love will have reference to the emotions which partly grow out of sex and partly come from other instinctive drives.

It must be understood, however, that sex is the basis of love. It accounts for the possibility of love and is therefore very important. The physical basis of love is to be given a place in all of our dealings with Youth.

In primitive man and in the lower animals love, in our sense of the term, hardly emerged. Dr. Groves points out that both economic interest and sex came before it in importance. Mating took place without much opportunity for the deeper feeling to arise even if that life were capable of profounder emotional expression. Primitive man met the women in the mating season and with only a few gestures the union was affected. That process has been greatly modified in the pass-

ing of centuries. Now the mating season is continuous (although there is still a preference for June weddings) and a time of considerable duration follows upon the beginning of a courtship before it is consummated in marriage. Sex is the one great source of the emotional display during the period, but there are other elements of one's being that get expression in the time of love-making. All of these manifestations of tenderness, sympathy, kindness, and the like, we call love.

Love in Early Adolescence

We have seen how puberty introduces the individual to a new life. He becomes a new social creature, centering his attention in the opposite sex. This contact between two persons begins to awaken feelings that have not hitherto been experienced. The individual thinks it is love and it is love's beginnings.

No person who understands how significant those experiences are for the later love life will contemptuously refer to them as "puppy love," for it is an elementary form of love and akin to love in its best form. It may be quite violent at first, casting almost a spell upon the individual. But normally it passes away and the person emerges with a better preparation for future courtship. It is not, therefore, to be despised.

Comradeship

Leaving the elemental form of the expression of love we come to a consideration of comradeship. The value of this

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Courtship

During the elemental form of the expression of love we come to a consideration of courtship. The value of this

relationship is often overlooked and Youth seeks to enter the full experience of love without taking this second step. One should be a friend before he becomes a lover.

Friendship with the opposite sex is quite necessary for the full personal development of Youth in its teens. The attraction is partly physical and partly spiritual. Neither is directly seeking a mate. Each is seeking to find the rich life that is possible in the mutual fellowship of young men and women.

Co-educational schools do much to promote these comradeships. Many sex problems of either a homosexual, masturbatory or a promiscuous nature, will either disappear or else never arise, if the youth have wholesome associations provided for them. The promotion of these friendships will have as great a steadying influence upon young life as any other one thing that may be offered.

It is during the period of mild emotion that a knowledge of the opposite sex is gained which may be used in making a selection later. One's friends ought by all means to be the type from which he would gladly choose a companion. The circle must be large enough to admit of a wise choice. For if he must turn to another group entirely at the time of mating, a number of handicaps will go with him. Indeed the change will be next to impossible.¹

Courtship

When the time comes for mating some one individual will

¹ Cf. Popenoe, Paul, Modern Marriage, pp 31-32.

be chosen with whom to share the closer intimacies of life in an effort to prepare for the coming of marriage.

Why Seek A Mate ?

Sex is the first factor in the motivation for seeking a mate. The desire for physical union is most elemental, alike in animals and man. The second factor is probably security. The psychoanalytic school emphasizes the feeling of weakness and limitation which oppresses the ego. Persons go about to find security.

Wexburg essentially agrees with this view. He says that one goes about seeking significance and security. He gets security through recognition. It also buttresses his self esteem.¹ Thus we see a new confidence manifested on the part of the two who are falling in love. Each supports the other and believes in the supreme worth of the other.

Dr. Groves in treating the motives for marriage, states that in primitive culture, economic interest was dominant. He considers sex and security, or as he says mutual happiness of husband and wife important factors in the selection of a mate.² Not wholly different from mutual helpfulness of husband and wife is the desire for intimate fellowship of two persons of opposite sex. Marriage so conceived becomes a life-long adventure in happiness in which joys that derive from the sex side of marriage and those which come from the spiritual side are recognized and welcomed.³

¹ Wexburg, Erwin, The Psychology of Sex, p 90 f.
² Groves, Op. Cit. p 31.
³ Ibid, p 35.

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Why Men & Women?

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Security is essentially opposed to this view. It says that one goes about seeking a relationship and security. He goes security through socialization. It also has created his self security. There is a new confidence manifested on the part of the two who are falling in love. Each supports the other and believes in the genuine worth of the other.

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The Rational Choice

The young person will do well to exercise the utmost care in making a decision of such moment as the selection of a life companion. "Before one reaches the stage of falling in love, it will do no harm to have in mind the kind of a girl with whom one should prefer to fall in love."¹

The health of the individual is of first consideration, a strong body, relatively free from diseases that will be transmitted to offspring, will be the wise choice. Of great importance also is freedom from venereal disease. Before the event of marriage, each lover should present a certificate of health from a competent physician. In any event, before children are born a thorough testing should be made to find out whether or not there is any disease of the body that will be transmitted.

One will naturally look for his companion in a good family. Biologists are insisting upon good physical inheritance and they go further to show that the foundations of moral character are hereditary. Youth will do wisely to look for character along with other desirable qualities.

Still another important factor is compatability. "Sympathy with each other's aims, and a pretty large share of common tastes and habits, will come as near as anything else to ensure compatibility."² Sherwood Eddy calls it "mutuality," and asks the question: "Have you enough common interests and are they so vital and lasting that you can successfully live a whole life with the person in question?"³

¹ Powenoe, Paul. Op. Cit., p 39.
² Ibid., pp 44-45.
³ Sex and Youth, p 54.

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Still another important factor is compatibility. "Sympathy with each other's aims, and a pretty large share of common tastes and habits, will come as near as anything else to ensuring compatibility." ² Sherwood Kelly calls it "mutuality" and asks the question: "Have you enough common interests and are they so vital and lasting that you can successfully live a whole life with the person in question?"

It has been shown that unconsciously a person chooses a companion considerably like himself. That is, "like attracts like," even though popular thought believes the reverse to be true. Popenoe states that "thousands of measurements have been made in recent years to reach the facts, and it has been found uniformly that like tends to mate with like."¹ It is safe to assume a value in this principle of selection, for quite likely the marriage of persons who have physical resemblances will be more successful. And it is certain that one who marries another whose tastes, interests, religious point of view and sympathies are similar to his own will be observing the first principles of a happy marriage.

One other matter concerns the relative age of the man and woman. It is generally expected that the man will be a few years older. There is a psychological foundation for this custom in that young women reach their maturity earlier than do young men. The law has usually made three years difference. But there is not that much difference, probably not more than two years at the most. The man, therefore, may well be a little older but not by many years.

Falling In Love

Havelock Ellis shows that mating in animals and man is based upon the primary sense. For one, touch is dominant in any courtship, in crabs, spiders, cattle, deer, dogs, etc. It has an important role in human selection.² Unless there is pleasurable sensation resulting in the touch of lovers, the

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Feeling in Love

Harold Hill shows that feeling in animals and man is based upon the primary senses. For one, touch is dominant in any connection in crabs, spiders, cattle, deer, dogs, etc. It has an important role in human selection. Unless there is pleasurable sensation resulting in the touch of lovers, the

romance is not apt to terminate in marriage. But "vision, in sexual selection, is the supreme sense."¹ The ideals of feminine beauty are not constant. A group of ideals apply to only a particular people, and they may not even be based on the principle of aesthetics. Often the characteristics that make for ease in childbearing have been considered most beautiful. There is probably an element of this in all selection. Aside from these, the voice, hearing, rythm, music, and other factors enter into the choice of a mate. Groves make reference to preparation for love as a development that goes on in the body as it moves toward maturity, "forming what may be called the sex set. If the body chiefly furnishes the momentum toward mating, by the pysiological and chemical accompaniments of puberty, the direction which this yearning takes is largely determined by the sex set or complex."² The meaning of the experiences of the adolescent period namely "falling in love," and "love at first sight," becomes clear when they are seen in the light of the sex set. Sudden falling in love is common to Youth. But gradually there has developed a tension, the basis of which lies in the sex side of the individual's life, which struggles for release. Falling in love partly brings the needed release. In "love at first sight" a like preparation has been made and all that is needed is someone who will awaken the impulse, which, when aroused, often springs into force full-grown.³

The experience of "falling in love" is a narrowing one,

¹Ellis, Havelock, Op. Cit., p 64.

²Groves, E.R., Op. Cit., p. 67.

³ Ibid, pp- 67-68.

reference is not apt to be made in this connection. The ideal of love is not realistic, is the subject of the ideal of love.

These ideas are not constant. A group of ideas apply to only a particular race, and they may not even be based on the principle of evolution. Often the characteristics that make for race in civilization have been considered most basic. There is probably an element of this in all nations. Hence from these, the voice, hearing, touch, taste, and other factors enter into the basis of a race. These make relative

such as preparation for love as a development that goes on in the body, as it moves toward maturity. "Learning what may be

called the sex act. If the body could furnish the means for learning, by the physiological and chemical conditions of the body, the direction which this learning takes is largely determined by the sex act or complex. The learning of the experience of the adolescent period, namely "falling in love," and "love at first sight," become clear when they are seen in the light of the sex act. When falling in love is seen in the light of the sex act, but primarily there has developed a

reaction, the basis of which lies in the sex act of the individual's life, which serves as for release. "Falling in love" is a reaction to the needed release. In love at first sight, a like preparation has been made and all that is needed is someone who will awaken the impulse, which, when aroused, often carries into force full-grown.

The experience of "falling in love" is a nervous and

and rightly so. The affections come to rest in one person. "Love is blind in one eye and can't see well out of the other." After love has made a choice then it finds all its fulfillment in the one person loved. Thus the individual is prepared for a marriage in which he will be required to shower all of his devotion upon just one, if the marriage is to be a success.

Stages In Love

The first stage in the development of conjugal love, according to Wexburg,¹ is the ego-stage. We have already noted the feeling of security lovers have in one another. Love, hence, is acting to exalt the ego. These facts quite generally occur in the beginning of a courtship.

The "You-phase" is reached when tenderness arises. Lovers begin to get acquainted with one another as they really are. Both feel a desire to talk about themselves so that a deeper knowledge of the other is reached. They become attached to each other's personality during this time, not attached to love alone. In the first place, the courtship can be terminated with a minimum of emotional upset because neither one really loves the other. They were drawn together merely through the physical attraction. Now, however, when the love begins to center in the personality grief may be the result if the relationship should cease.

The second stage shades off into what might be called the "us" stage, which is the last. The plan then is for the future. A sort of union is being organized, a feeling of one-

¹ Wexburg, Erwin, The Psychology of Sex, p 91 f.

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the "me" stage, which is the last. The plan then is for the
future. A sort of union is being organized, a feeling of one-

ness comes in, and the longed-for security and strength becomes a present reality.

If the young person knows the way love progresses, he will likely not be at a loss in determining whether he is in love or not, or in telling whether or not he is being loved.

Value of Courtship

The period of courtship furnishes the opportunity for the gradual breaking of home ties. At first parents may refuse to cooperate with their boy or girl in the new experience. But usually they relax their authority in proportion to the young person's development. A youth has to learn how to direct his own life before he can be freed from the bonds of family discipline.¹

Other values of courtship do not immediately appear to youth. The period is relatively long with respect to man, and as one authority writes, "it is just this postponement of mating that makes for an increase not merely of desire but also of appreciation, of love and of tenderness of treatment. Whatever pushes intercourse somewhat further away and enlarges the period and nature of courtship converts a portion of the physical aspects of love into spiritual and social forms. Love of the emotional, esthetic, intellectual and social sort could not have arisen in organisms which mate at sight."²

During the time of serious romance, the more liberal social viewpoint allows almost every type of behavior save sexual intercourse itself. It seems here that Youth may find

¹See Groves, E.R. Groves, Marriage, pp 76-77.

²Galloway, T.W., Love and Marriage, p 20.

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During the time of serious romance, the more liberal
social viewpoint allows almost every type of behavior save
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satisfaction in a large degree for its craving for freedom. The reason why the progressive elements in society sanction these many intimacies is obvious. Such contacts are needed by the couple in deciding whether their love be genuine, and whether the relationship is destined to be one of mutual helpfulness. It serves also the purpose of relieving the tension of the sex urge by an indulgence in the preliminaries of the sex act. Indeed it is not going too far to say that the period of courtship brings all the liberties that a "trial or "companionate" marriage does except for the specific act of sex. All the necessary preparation for this act is made.

Problems of Love

Problems of love are for the most part problems of freedom. We have seen how modern Youth are in hostile revolt against anything that is traditional or authoritarian; that the rebellion pertains mostly to sex morality we are certain. Freedom has been taken without the consent of society and yet more freedom is asked for. What is to be the attitude of the intelligent pastor toward these demands?

Petting

The first problem we shall consider is petting, to which Thom refers as "the ancient game with a modern name."¹ It is the successor to "bundling" in the nineteenth-century New England, a form of love-making in which the couple "bundled" up in bedding to engage in love-making.

¹ Thom, D.A., Op. Cit., p 67.

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Freedom of Love

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dom. We have even now modern youth are in hostile revolt
against anything that is traditional or authoritarian; that
the traditional contains nothing to be feared, we are certain.
Freedom has been taken without the consent of society and yet
more freedom is asked for. What is to be the attitude of the
individual toward these demands?

Feeling

The first problem we shall consider is feeling, to which
we refer as "the ancient love with a modern name." It is
the precursor to "feeling" in the nineteenth-century New
England, a form of love-making in which the couple "bonded"
up in bedding to engage in love-making.

The question at once arises as to what is meant by petting. The word is used to designate almost any attempt to express interest in the opposite sex, from holding hands to the act of sexual intercourse itself. Petting as generally used, however, refers to neither of these extremes, but to the intimate touching and caressings that are used to express love. Considered by almost all of the authorities of sex, petting thus understood continues to be "the introductory step to sexual intercourse."¹ It is designed to get the organism in readiness for that act. The danger is that the practice will lead to the illegitimate sexual experience. One who surely knows writes that "at least fifty per cent of those who begin with hugging and kissing do not restrict themselves to that, but go further and indulge in other sex liberties which, by all conventions, are improper."²

If petting does not reach a climax in intercourse it often awakens desires which are not satisfied. Authorities see in this a cause for both sex irregularity with another person and with one's own self.

The other great risk one takes is the possibility of contracting disease. One of our authors says that "kissing is an extremely common source of syphilitic infection, and of all extra-genital regions the mouth is by far the seat of primary syphilitic sores."³ Then he adds the significant observation that persons who are not intimate enough to know the state of each other's health are not intimate enough to kiss.

¹Thom, D.A., Op. Cit, p 68.

²Lindsey, Ben. B., The Revolt of Modern Youth, p 55.

³Ellis, Havelock, Studies in the Psychology of Sex, Vol. VI, p.331.

Petting an Escape From Love

One who is familiar with the mad petting that goes on among couples of very slight acquaintance, often wonders if petting is any indication of true love. Some of the testimonies of young men, who are temporarily away from their fiancées, with regard to "petting parties" they have been a partner to with strange girls seems to show that intimate caressing is not a sign of love. These young men say that they pet more hilariously with these girls of casual acquaintance than they do with their own girls back home, and that with no thought of love toward them.

Wexburg has something to say on this point. "Petting,"¹ he states, "is a less serious form of love." It is merely an exciting sport, in which complete fulfillment is not always sought as that would be too dangerous. One may thus pet to avoid the deep experience of the essential premise of every flirtation. It is really and escape from love.²

If these things are generally true, petting becomes a serious problem in the "ego" and the "you" phase of love but tends to disappear when love really comes as a permanent aspect of the courtship. For as has been noted, during the period of engagement some intimacies are even necessary for the future event of marriage. Some authorities would even go so far as to say that the intimacies specified under the term "petting" really should not be regarded as petting after an engagement has been made.

¹ Wexburg, Erwin, The Psychology of Sex, p 87.
² Ibid, p 88.

Thus it would seem obvious to youth of wisdom and discretion where the line should be drawn. The logic of petting in the early stages is against the realization of higher romance in the period beginning with betrothal.

Pre-Marital Sex Relations

One of the plainest demands for a new morality today is seen in the large number of college students and other young persons who form temporary unions with members of the opposite sex for the purpose of sexual experience. So long as they agree, the couple live together as man and wife, except that there are no legal bonds.

Two conditions, among many, have tended to make the practice increase: the popularity of scientific birth control and the long educational process necessary in modern life which has tended to force persons to remain unmarried. The fact of late marriage has made self-control over a longer period necessary. In many instances the distance between puberty and marriage is fifteen years. Scientific birth control, however, has made the relationship reasonably safe and therefore possible to a large number. Modern youth is asking for social recognition of the practice since it has an element of permanency in it and may lead eventually to legal marriage.

Attitude of Society

Society is somewhat confused at the request. While the relationship may have a little permanency, lasting from a month to maybe a year, yet it is bound to have its evil con-

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Problems of Sex Relations

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Society is somewhat confused at the request. While the relationship may have a little permanence, lasting from a month to maybe a year, yet it is bound to have its evil com-

sequences. It is only a slight improvement upon the age-old promiscuous practices of men; and the same reason against it apply as those given in connection with that problem.

If it be said that this is an experiment in the deeper meaning of love, which if found desirable, will be made binding the answer must be that the period of courtship if intelligent, as here sketched, brings the needed intimacies. The way to avoid unhappy marriage, as all authorities say, is to exercise more care in the selection of a mate and to prepare for the event of marriage, anticipating its problems and pleasures, with thoroughness.

Lindsey's Scheme

Judge Lindsey proposes to solve some of the problems of late adolescence by "Companionate marriage." He writes that "companionate marriage is legal marriage, with legalized birth control, and the right to divorce by mutual consent for childless couples."¹

What he proposes to do is to modify divorce laws so that childless couples could separate without question. Couples can separate as easily as need be now in Reno. The only other fact that is introduced is the matter of legalized birth control. Although contraceptives are not legally distributed, they are procurable by anyone who wants them. What Judge Lindsey apparently wishes is a law placing these within the reach of all--especially the poor. He does not propose Free Love or Trial Marriage but real marriage with scientific

¹ Lindsey, Ben, B. The Companionate Marriage, p 5.

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for the event of marriage, anticipating the problems and
difficulties, with thoroughness.

Lincoln's Solution

These Lincoln proposes to solve some of the problems of
the marriage by "companionate marriage." He writes that
"companionate marriage is legal marriage, with legalized birth
control, and the right to divorce by mutual consent for child-
less couples."
That he proposes to do is to modify divorce laws so that
childless couples could separate without question. Couples
can separate as easily as now in some. The only other
fact that is introduced is the matter of legalized birth con-
trol. Although contraceptives are not legally distributed,
they are procurable by anyone who wants them. What Lincoln
himself apparently wishes is a law placing them within the
reach of all--especially the poor. He does not propose free
love or trial marriage but real marriage with scientific

birth control and a clause in our divorce laws, granting separation for childless couples who apply.

The judge's proposal has not been accepted. He made it to clear up a situation of sex immorality which exists, thinking that those who now are temporarily living in marital relations would take the necessary steps to make the marriage legal, knowing it could be terminated easily and that contraceptives could be legally used.

Marriage and Financial Support

If society wants to encourage earlier marriage and thereby reduce the serious sex problems of late adolescence, probably parents of couples who are physically, intellectually and emotionally ready for marriage, might wisely make some sort of a financial arrangement whereby the marriage relation could be entered upon. If the two homes could see it, no additional outlay of money would be required, since the two have to be supported anyway during the time of schooling etc. Such a scheme as this pre-supposes, of course, the use of contraceptives to prevent children, for no parents would be disposed to rear two families. Indeed it is birth control alone that makes this plan feasible at all.

All these plans are proposed solutions to sex problems but they do not reach very far. In general we cannot get away from the demands of self-control. Only upon its firm foundation can the sex life of the individual be directed into channels of social usefulness. The following chapters

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Marriage and Financial Support

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will attempt to show how wholesome systems of control can be initiated and maintained.

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Chapter V

Educating for Sex Control

It was not intended that the brief treatment given the sex problems of adolescent life in the chapter devoted to them would be sufficient. This chapter and the next will materially supplement the work that was there done. Education is one way out of the present moral plight of the Youth situation. But it ought to be a complete education.

Glenn Frank writes that a "valid education must deal with the emotional as well as the intellectual side of men's lives. It must be an education of the character as well as an education of the intellect...It must be an education that shall rescue sex from sentimentality and sniggering and bring it into the sunlight of sincerity and sense."¹

It is upon this kind of education that this chapter is built. We are now recognizing that sex is a clean subject, or ought to. "Anything is pure to him whose mind is pure." Maude Royden asserts in Sex and Common Sense, "that the instinct of sex is not a grimy secret between two rather shamed human beings, but a great impulse of life and love."²

Silence on Sex

About no subject has ignorance prevailed so generally as sex. The reason is that silence as to its nature and function was maintained in the Western world for centuries. The silence has lately been broken but not completely. There are still

¹ See Developing Attitudes in Children, pp 62-63.

² Quoted by L.D. Weatherhead in The Mastery of Sex Through Psychology and Religion, p 3.

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¹ See Developing Attitudes in Children, pp. 84-85.
² Knud Poyden, Sex and Common Sense, in the Library of Sex Through the Ages, Knud Poyden and H. H. H. H. H.

areas where knowledge must not enter. Fathers and mothers still find it difficult to give to their young children adequate information on sex. The fact of silence is very annoying to men like Lindsey. He knows that the conspiracy is not working. Youth is finding out things for themselves in the tragic school of experience. Weatherhead quotes the Archbishop of Canterbury as saying that he "would rather have all the risks which come from free discussion of sex than the greater risk run by a conspiracy of silence."¹

There is a tendency with us all toward withholding from growing persons knowledge of their developing sex life. We are afraid it will work for their undoing. Yet the science of sex education points in a different direction. As one of the greatest of these scientists writes: "The old doctrines which taught that fear and ignorance were the only forces by which sex activity could be safely held in submission are now generally recognized as fallacious."²

Need of Education

First, we are reminded of lives that have been made miserable through lack of knowledge. Gallichan writes thus: "My entire youth, from six to eighteen, was made miserable by the lack of knowledge that anyone who knew anything of the nature of puberty might have given."³ Dr. Julia Kenberg-von Sneidern states that the "knowledge of the structure and function of the sex organs as well as the psychic expression of sexual characteristics, the sex impulse, is just as important for

¹ Weatherhead, L.D., Op. Cit., p 3.
² Thom, D.A., Normal Youth and Its Everyday Problems, p 37.
³ Gallichan, W.M., A Textbook of Sex Education, p 5.

...where knowledge must not enter. Fathers and mothers will find it difficult to give to their young children adequate information on sex. The fact of silence is very annoying to men like Lindsay. He knows that the pornography is not working. He is finding out things for themselves in the trade school of experience. He has quoted the Archbishop of Canterbury as saying that he "would rather have all the risks which come from free discussion or sex than the greater risk run by a conspiracy of silence."

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young people as knowledge of other biological facts."¹ Judge Ben Lindsey notes the case of a girl in trouble at twelve years of age. He says that the neglect of the parents, the teachers and the church made it possible for her ignorantly thus to stumble into a sex experience when only a child.

Speaking further of the control of sex expression of adolescents, he writes with assurance: "The way to direct their minds away from such matters, and to give them a proper and healthy perspective was to tell them the truth and let them take sex as much for granted as the weather."²

No one can doubt the need of a wholesome sex education who reflects upon the sources of the sex knowledge at the present time and the bearing this has on the whole attitude toward life. Where does the adolescent get his information? From home? Pastor? School Teacher? Leaders of adolescent groups? Family Physician? No, from none of these. Occasionally a boy or a girl has a father or a mother who will help them in their education on sex. Or an old doctor book may be found in the neighborhood and stolen away and studied.

Dr. Exner gives an analysis of the answers of 948 college men to a questionnaire bearing on the source of their information. From this we learn that 91.5 per cent of these men got their sex information from unwholesome sources. Only four per cent got it from parents."³ There are whole groups of boys in New England churches who have received their information, without a single exception, from poor sources, for

¹ See Social Hygiene, p 107.
² The Revolt of Modern Youth, pp 113-114.
³ Quoted by L.D. Weatherhead, Op. Cit., p 19.

See Social Systems, p. 107.
The World of Modern Man,
pp. 113-115, pp. 116-118, pp. 119-121.

example, from older poorly informed boys, perverted men, etc. A pastor reported only a few days ago that he was trying to teach such a group of boys. There are many such groups. The facts are that we are failing in proper instruction with the result of continual sex delinquency among our Youth.

How to Teach Sex

A few words ought to be given with respect to the approach to the problem. They would not be needed if it were not for the fact that persons persist in retreating from the whole problem.

It is the opinion of Thom, Weatherhead, Carpenter, Gallichan, Lindsey, Gray and others that we must relate the simple facts frankly and without any embarrassment whatever. Dr. Gallichan speaks the mind of all these scholars when he says that "we need complete candour. Facts are the only secure basis for moral codes and the only guides in the hygiene of the sex."¹

Anyone who cannot sincerely maintain this attitude of open frankness, who cannot talk of sex as if he were talking about any other part of the body or any fact of science in general, ought not attempt to teach the science of sex. The teacher and his attitude are of supreme importance if wholesome attitudes are to result from education.

Persons Who Ought to Teach

Parents ought to qualify to be our first teachers. They are in every other respect and they have, by the very nature

¹ Gallichan, W.M., Op. Cit., p 8.

example, from other people, informed people, perversity, etc.
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Factors and Guide to Teach

Factors should be carefully to be our first teachers. They
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of the case, very many advantages. Gallichan, Thom, Weatherhead, and others agree that the mother is the most natural of teachers. They advise, however, that she not instruct her boy beyond the eighth year as fixations and complexes may arise out of this contact, for reasons that we know. The father ought to train the boy from there on.

Other persons may qualify for teaching: public school teachers, pastors, Sunday school teachers, and other leaders of Youth. Fortunately for us now, there is an excellent collection of good literature on sex prepared for the various groups, and from this collection suitable reading for children may be chosen.

What to Teach

Reproduction may be approached through a simple understanding of botany. The flower, with seeds falling to the ground, giving new life, will interest any child. Then the process may be traced in animal life, beginning with the simpler forms. Gradually the leader may come closer to the human species and give a complete treatment of sex in its varied implications. Knowledge of the biology of sex should be imparted by all means before adolescence is reached. Wholesome teaching is highly necessary as a background for emotional situations that may arise later.

As the individual draws near the time of adolescence he should receive fuller instructions. The fact of puberty will need attention. He will want to understand the changes he is

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As the individual grows near the time of adolescence he

should receive further instruction. The fact of puberty will

need attention. He will want to understand the changes he is

undergoing. The sex urge becomes strong and the organism becomes capable of reproduction. The situation may become very serious for the girl if she is not prepared for the coming of puberty. The menstrual period often takes girls by surprise and it may frighten them beyond reason. The boy, however, will need to know that he may experience what is called "nocturnal emission" occasionally, and that this experience is nature's way of relieving sex tension. It is a sign of normal sex functioning.

A little later, information on love, romance, and the art of mating will do much to guide youth into wholesome courtship that will, in turn, lay the foundations for a happy marriage.¹

Sex Hygiene

The care of the body and of the genital organs and the genital regions in particular, is important. The rules of general cleanliness will apply.

One aspect of hygiene is the prevention of disease. It deserves special attention. The term "venereal disease" includes three distinct diseases: chancroid, syphilis, and gonorrhea. No one of these can change into the other because each is caused by a different bacteria. The genital region is the first to become infected and is usually the only place that the disease manifests itself.

The organism that causes these diseases enters the skin when it is broken or is taken into the mucus which is more delicate than the skin. Chancroid is the least severe of the

¹ For a complete discussion see Chapter IV

undergoing. The sex urge becomes stronger and the organism becomes capable of reproduction. The child then becomes very sensitive for the first time to the danger of infection. The menstrual period often takes place for the first time and it may bring about serious trouble. However, it will need to be understood that the experience is a "normal condition" and that this experience is nature's way of relieving sex tension. It is a sign of normal sex functioning.

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three. The other two, syphilis and gonorrhea, are very injurious. The former is vicious particularly in the fact that in passing from one stage to another the patient may appear cured while the disease is simply spreading to the limits of the organism and may destroy heart, lungs, or any of the vital organs, even the brain. It may show up in the mucus membrane of the mouth and can thus be contracted by kissing. Gonorrhea is usually confined to the genital region. It, too, may cause the breakdown of health generally. It is often the cause of so-called operations for women, because it interferes with the ovaries, often resulting in sterility.

These diseases are spread almost wholly through sexual intercourse or intimate touching. Thus the great danger to health by promiscuous sexual relations. But the diseases may be avoided by abstaining from intimacies with the opposite sex. There is a possibility of contagion, however, by handshaking, by using another's towels, in toilets, etc. One ought always to be on his guard against infection. The bacteria do not live long after being discharged by the patient. Soap and water are sufficient antiseptics to destroy any of these bacteria that may be contracted.¹

Character Education

The day may not be far away when "all education will be character education." We may work toward that end. But as yet we need to add something to education. Mere biological, psychological, and sociological knowledge of sex is not suff-

¹ See Kenberg-von Sneidern, Op. Cit., pp 74ff.

icient to guarantee the proper control of sex. Nevertheless we find authorities expressing great confidence in just this one thing.

For example, W.M. Gallichan writes that "science has the key to purity of thought and behavior." He further adds that children reared with a healthy knowledge of sex matters do not develop a taste for erotic stories and vulgarity.¹ Dr. Hamilton has shown that children at a very early age wholesomely and naturally instructed by their parents more happily enter the marriage relation than those who receive instruction later.² Of Helen's case, cited in chapter one, Judge Lindsey writes: "it is one of the complete proofs that young people are seeking not evil things but good things in life, and when they choose an evil thing it is merely because, in their inexperienced eyes, the evil looks as if it were good."³ He believes that a thorough-going education in sex and morals is a way out. It is one way but it is far from adequate to the needs of youth.

Character Education at Work

Character education in the public school has been receiving considerable notice in the past few years. Schools generally have stood for ethical and moral ideals. They have believed in them but have done nothing about them. Thus education has become delinquent, and owing to the separation of the church and state, a serious problem is involved in putting character training into the school curriculum; for character training has almost wholly been included in relig-

¹ Gallichan, W.M., Op. Cit., p 19.

² Quoted by L.D. Weatherhead, Op. Cit., p 18.

³ Lindsey, Ben, B., Op. Cit., p 29.

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ious teaching.

H.S. Tuttle has shown the growth of the character education movement. Different towns and cities have developed various plans, for example, the "Oakland Plan," the "Cleveland Plan," Projects, drama, athletics and other school activities lay emphasis on character. Also it has been attempted by states. Iowa was one of the pioneers in this work. The so-called "Iowa Plan" was prepared, and "it has been widely circulated and highly approved among the school men of the country."¹ Nebraska, South Dakota, Michigan, Ohio, Oregon and some other states have a system of education that is designed to care for the larger aspects of the student's life. It is aimed at fitting him for efficient membership in society.

Precisely this definite, practical aim is what sex education needs. There must be the formation of wholesome attitudes that will insure self-control in the sex life. There is a good deal of promise in the days that lie ahead. Work is being done for adolescents. If sex can be taught by an emphasis on attitudes and ideals that will control the whole personality, directing it in channels that are the most rewarding individually and socially, then sex education will become one of the great forces in the life of the adolescent. One cannot predict how many lives may be thus saved from an unhappy future by educational supervision.

¹

Tuttle, H.S., Character Education by Church and State, p 13.

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Chapter VI

The Function of Religion in Sex

I do not mean that education, even ideally viewed, should stand alone. Why should it need to do the work by itself? For that very purpose the church was organized. It has had a rather checkered history, sometimes aiding life, often interfering with wholesome and normal development. It ought to be a worthy supplement to the other agencies which promote a wholesome control of sex expression.

Religion's Opportunity

Psychologists agree that adolescence is the period when the personality is ripe for religion. Why is this true? Not least in importance among the new things that emerge in adolescence is a new capacity for social life. Dr. Stolz states it this way: "The world of the little child is the home, the world of the boy and girl is the school, the world of the adolescent is the social order. New social forces play upon the adolescent; and in a very real sense he becomes a new creature."¹

It is a time when the individual begins to idealize. His ideals function as a power in his life determining in a large measure the choices for good or bad. In childhood the tendency has been to center attention on self. Now youth looks out to the "great society" and he feels a new sense of unity

¹ Stolz, Carl, Pastoral Psychology, p 57.

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It is a time when the individual begins to realize. The

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tion has been to control attention on self. Now youth looks

out to the "great society" and he feels a new sense of unity

and kinship with the social order. Within society he begins to set up ideals.

It is here that religion enters also. The socializing process brings the youth face to face with the vital aspects of religion. For religion consists largely in loyalty and devotion to the great ideals of life. Youth, as has already been stated, is seeking an object of devotion. Feelings of altruism must find an outlet.

A quest is made for an adequate philosophy of life, one that will steady and direct youth's energies. Tracy believes that during this period love of goodness and justice may become a real passion.¹ These conditions give religion its greatest opportunity to come into life when it is plastic and receptive, to set up ideals and attitudes that go to the making of character that will in the future guarantee control.

Failure of Religion

Yet we cannot escape the fact that religion has failed to adapt itself to Youth's needs, which must be met in a somewhat different manner than that required by adults. Traditional orthodoxy has not been popularly accepted. Youth looks for an outlook that is alive, that is real, something that really challenges them. The adolescent may even go deeper into religious matters than adults. Often he is able to point out fallacies and shortcomings in the adult faith that prove to be quite disturbing.

One author speaks of a class in college philosophy which

¹

Tracy, Frederick, The Psychology of Adolescence, p 79.

and kinship with the social order. Within society he begins to see up himself.

It is here that religion enters in. The individual proceeds through the years from the first aspects of religion. The religion comes largely in the form of devotion to the great ideals of life. These, we have already seen, are as seeking an object of devotion. Religion of this kind must find an outlet.

A person is made for an adequate fulfillment of life, one that will satisfy and direct his energies. These beliefs that during this period of growth and justice are given a new meaning. These conditions give religion its present opportunity to come into life when it is needed and receptive, to set up ideals and attitudes that go to the making of character that will in the future guarantee control.

Religion of Religion

Let us now consider the fact that religion has failed to afford itself to today's needs, which must be met in a somewhat different manner than that required by earlier. The religion of orthodoxy has not been adequately accepted. Though I am for an outlet that is alive, that is real, something that really challenges men. The movement may even go deeper into religious matters than before. Often he is able to point out fallacies and shortcomings in the faith that prove to be false distortions.

The author speaks of a class in religious philosophy which

blasted the religious foundation from under his feet.¹ The religious idealism of his home was inadequate and it all collapsed in a few months time. Then he consulted the minister who received him kindly. But the pastor had nothing to say except to exhort loyalty to the old traditions. This, Halliday says, was robbery number three. He expected religion to help him back on his feet again, back to a faith in God. But the injunction to believe was as fallacious a method for cure as it is for a physician to command his patient to get well.

The same emptiness relative to current religion is expressed by a very brilliant English author. He was reared in an authoritarian home, yet he says that religion had no horror for him until he went to church. There the numinous element of God gave the young Raven such a sense of horror as he would feel in the presence of a tyrant. "The wrath of God eclipsed his love for me," Raven writes.²

He sang in the choir but found no help in religion. At sixteen he was confirmed, which, in spite of the bishop's sermon, brought a religious thrill. But through the service there was nothing of importance about Christ, and God seemed to be just a name with no meaning. He concludes this description of this episode thus: "And dear God, how some of us wanted you!"³

There are many instances of youth leaving the church because the church does not speak youth's language, neither does it make any effort to help solve the tremendous issues that

¹ See Halliday, J.F., Robbing Youth of Its Religion, Chs. I, II, III.
² Haven, C.P., A Wanderer's Way, p 6.
³ Ibid., p 25.

face adolescent life today.

What Religion Can Do

Religion as loyalty to life's ideals has a good deal to offer the person struggling with problems of sex. Indeed sex and religion historically have stood closely united. In primitive life of course, sexual practices are carried on in the name of religion. But later, religion has been on the side of sex control.

Walter Lippmann makes the point when he says that "religious teachers knew long ago what modern psychologists have somewhat excitedly rediscovered: That there is a very intimate connection between the sexual life and the religious...That is why they have laid such tremendous emphasis upon the religious control of the sexual experience."¹

Goals

How does religion attempt to control sex life? We have already indicated the procedure, namely that ideals are set up that motivate activity. The individual is lead to see that in self-control he is acting for his own preservation and for the preservation of the race. Through society's long experiment this simple fact has been revealed. The normal adolescent dwells much upon the future, upon his career and his own domestic life. The setting up of a home of his own, in which he will participate in the supreme pleasures and satisfactions that can be thus afforded, is particularly attractive to youth. Once he sees the bearing of present conduct on future possi-

¹ A Preface to Morals, p 89.

bilities for happiness he will be willing to deny himself, to suffer if need be for the future. The long look ahead can become powerful to the life of adolescents, leading to restraint and self-improvement.

This goal is a general one. There are many specifications under it. Youth is preeminently a time of numerous and great ideals. The church with its varied program can assist materially in building worthy ideals. Normal youth has high aspirations, and given a chance, will go far to realize its ideals. Therefore the problem ought not to be as serious as it is because of these latent possibilities for good. They may be utilized in developing those habits and attitudes that go into the making of the character of the whole personality.

The application of these truths to problems previously discussed is obvious. For example, homosexuality may develop after the individual becomes discouraged through failure to find an opportunity for heterosexual experience, or often it comes about by choosing a false goal. If the great goal of home and family can be set up and accepted, the difficulty may pass away. Dr. Hadfield, a great English psychiatrist, thinks that when individuals accept a goal and make it an ideal it becomes an adequate stimulus of the will.¹ Thus we really put within reach of the patient something practical in the highest degree.

The case is the same with masturbation. The individual can be reconditioned, new habits started by his choice of an

¹ Hadfield, J.A., Psychology and Morals, p 106f.

ideal which will become an adequate stimulus to insure right action.

With reference to extra-marital intimacies, the individual may be helped to organize a system of ideals that militate in another direction altogether, persons who are continent in sex matters cannot say that they control their passions because of any single ideal. Their whole being is involved, and because it is thus, powers for self-control are released and directed by the self toward the ideal of proper restraint.

Sublimation

A remedy commonly put forth for all the sex ills is sublimation. We are told that youth must "sublimate." What is the meaning of this process? What are its possibilities?

Havelock Ellis is good authority for an answer to our first query. "To sublimate is to bring a substance by heat from what we usually regard as its grosser, more material form to a state of vapor which is usually regarded as more exalted and spiritual. In the field of sex psychology, sublimate is understood to imply that the physical sexual impulse or libido can be so transformed into some impulse of higher psychic activity that it ceases to be urgent as a physical need."¹ Dr. Thom is essentially in agreement with this quotation when he merely says that sublimation is the conversion of sex energy into activity which is not ostensibly sexual.² Brill writes that most of the sex energy emanating from the genitals is deflected from the sexual and directed to important social aims.

¹The Psychology of Sex, p 363.

²See Normal Youth and Its Everyday Problems, p 45.

which will become an important stimulus to the

action.

With reference to extra-sensory influences, the individual
may be helped to organize a system of ideas that will be
most effective in the future, and the content of the
system cannot be that they control their actions because
of any single ideal. Their whole being is involved, and because
of this, power for self-control is retained and directed
by the self toward the ideal of proper reaction.

Sublimation

A concept commonly put forth for all the sex life is subli-
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the sex energy emanating from the genitalia is deflected from
the sexual and directed to important social aims.

This puts before us the ordinary view of sublimation. Freud and Jung accept the process as a fact in experience. Thom thinks that it is possible for everybody. Phyllis Blanchard strongly proclaims for its good effects. She writes that "sex energy, being repressed, flows easily into channels which have become normal pathways in developing and perfect-¹ing the arts." A.A. Brill concedes its value.

Dr. Wexburg takes the argument further by pointing to facts which he collected during the war. Millions of young men in their sexual prime were kept at the front for months and years without the possibility of sex indulgence. It matters very little how long the sexual abstinence was enforced. Control was no more irksome in the sixth month than in the first week of the campaign, for the soldiers acted as if they were sexless beings so long as their lives were endangered by the military situation. Sexuality emerges when the front is left."² He further says that the general life situation may not be so compelling, yet it is possible to be devoted to something so strongly that sex energy will be used in ways other than for purposes of procreation.² The reason why sexual abstinence was easy for the soldiers is seen in the segmented structure of the autonomic system. The upper division, called the Thoracic, controls the eyes and the glands of the mouth, the middle, or the Abdominal, rules over the stomach, heart, lungs, etc., and the Pelvic, which governs the genital regions. One of these divisions acts as a check upon

¹ The Adolescent Girl, pp 130-1.
² The Psychology of Sex, p 27.

This will be the ordinary view of evolution.
From and they accept the process as a fact in experience.
Then think that it is possible for everybody. That's the
idea of evolution. It is a good idea. The idea is
that "back energy", being released, flows easily into channels
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ing the work. A.A. will consider the value.
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segmented structure of the autonomic system. The upper div-
ision, called the thoracic, controls the eyes and the glands
of the mouth, the whole of the abdominal, runs over the
stomach, heart, lungs, etc., and the pelvic, which governs the
genital regions. One of these divisions acts as a check upon

the other. Also the emotion of fear, which in case of the men in the army arose out of the danger that faced them, may exercise control over the entire system. It dissipates the feeling of hunger in a moment and it also destroys any sex feeling; no sex feeling will arise so long as the fear persists.

Ellis and Hirschfield are somewhat dubious about the widespread practice of sublimation. They are inclined to think it has a rather limited practicability.¹

A number of psychologists are trying to re-think the whole process of sublimation to see how it is possible. They begin somewhat like this: It is first assumed that there is only one kind of energy and sex is but one way of releasing that energy. Second, any release of energy tends to bring pleasure. A person may choose activities which are not sexual, such as scientific research, inventions, hobbies of all kinds, any of the arts, to be the outlet for his energy. These objects furnish different stimuli and it follows that the response to them is different. If his participation in these activities is intense there will be a strong emotional feeling of satisfaction, of personal pleasure accompanying his achievements. The result will be the lowering of neural tensions that give rise to sex desire. The individual will be satisfied without sex expression for the reason that the bodily energy has been used in ways that have brought pleasure.

If this brief analysis is true, the individual consciously chooses objects from which stimuli will come which are not

¹ See Havelock Ellis, The Psychology of Sex p 363.

sexual in character. And thus his responses to them will not be those of sex.

Hence diversions of the mind are all helpful. Vigorous exercise, hobbies of all sorts, religious leadership, the arts and cultural pursuits of all kinds, provide wholesome endeavor for adolescent life. Youth will find in them an outlet for the energy it has. These activities will prove helpful in giving expression to native capacities, enriching life in manifold ways.

Sex Discipline

In the last analysis, the person who lives the good life is the one whose life is highly organized around a great ideal, with a gradation of lesser ideals. He then is able to direct his own behavior and to control his personal responses. The adolescent who masters his sex urge is fairly well integrated. Lack of control rather than biological endowment often accounts for failure to conform to moral standards.

Hence, we question the argument that some have made in excusing their own sexual delinquency, namely, that they were over-sexed. Most persons who have been reared in the proper atmosphere, who have been instructed in the nature and meaning of sex, may come to mastery and self-control. It often will be necessary, however, for the self to limit or shut off sex stimuli, or choose objects which will not stimulate sex feeling. Such choices of the self are most adequate ways to self control.

Dr. Exner assures us that self control is possible. He

...in character. And thus his response to them will not
be those of men.

Hence a statement of the kind that the "Vigilant"
contains, besides of all sorts, religious feelings, the one
and central purpose of all things, provides a whole and answer
for abundant life. There will find in them an outlet for
the energy of man. These activities will prove helpful in
living experience, in the active consciousness, and in the
... of life.

Sex Education

In the last paragraph, the person who lives the good life
is the one whose life is highly organized around a great ideal,
with a tradition of honest ideals. He then is able to direct
his own behavior and to control his personal responses. The
individual who makes his way in life is fairly well integrated.
Lack of control rather than this level of control often accounts
for failure to conform to moral standards.

Hence, we question the statement that men have made in
excluding their own sexual responsibility, namely, that they were
over-ruled. In persons who have been reared in the proper
environment, who have been interested in the nature and mean-
ing of sex, any case of mastery and self-control. It often
will be necessary, however, for the self to limit or shut off
sex stimuli, or direct objects which will not stimulate sex
feeling. Such control of the self and most adequate means to
self control.

Dr. Barker asserts that self control is possible. He

writes: "The fact that the sex impulse can be controlled is best proved by the fact that men do control it...In every walk of life today, there is a considerable proportion of men, strong, robust, and virile fellows, who do control the sex impulses, lead absolutely chaste lives, and do not feel that the task is an unbearable burden."¹

¹ Exner, M.J., The Rational Sex Life for Men, p 67.

...The fact that the ... can be controlled is
...proved by the fact that man is ... In every walk
of life today, there is a considerable proportion of men,
strong, robust, and virile fellows, who do control the sex in-
stinct, and who do not feel that the
sex is an insuperable burden.

THESIS SUMMARY

Chapter I: THE REALISM OF THE PROBLEM FOR TODAY. Youth has broken with traditional authority and custom. Sex immorality is rampant. Principle causes: World War, family disorganization, sale of contraceptives, cheap literature and motion pictures.

Chapter II: ANALYSIS OF THE SEX URGE. Adolescence, the period from twelve year of age to twenty, characterized by sudden growth, birth of new energies. "New forces make for inner conflict. Puberty brings the ability to procreate. The sex urge: as instinct, as energy, as the libido, as the "elan Vital." The vital urge denied expression in civilized life, finds illicit expression--immorality.

Chapter III: ADOLESCENT SEX PROBLEMS. The discussion concerns normal problems insofar as a line can be drawn. Homosexuality: The sexual object is a person of one's own sex. This is inversion--retarded sexual development. Unbalanced association with one's own sex. Older perverted persons induce the practice. Attachments often temporary. Mental conflicts are serious. The Oedipus Complex: the son's repressed desire for his mother and the daughter's for the father. This leads to a feeling of repulsion for heterosexuality and may turn to homosexuality. The homosexual helped by being shown the nature of his problem, in setting up goals, in increased social contacts. Masturbation: the process of self-inducing sex feeling. It begins often in childhood. The relative number of masturbators, large. Its effects may be serious. Fear a factor. Not very harmful on the physical side. Mental conflicts lead to depression and a feeling of worthlessness. It may interfere with normal marital sex relations. Treatment: take the mind away to other interests, considerable exercise, wholesome contacts, personal support and encouragement with help the sufferer. Promiscuous heterosexual practices: the problem most serious for society. The literature dealing with this problem is weak. Scientific arguments against it: incomplete experience, destroys the family, involves mental suffering, the danger of pregnancy, leads to prostitution and disease.

Chapter IV: THE ART OF LOVE-MAKING. The period of romance is important. Sex is the basis of conjugal love. Love arises in a new social form at puberty. Comradship precedes love. The experience is of singular importance for personality development. Courtship is the experience of choosing a mate. A rational choice will depend on the extent of previous social contacts which develop ability for judgment. Falling

THEORY OF LOVE

Chapter I: The Nature of Love. Love is a complex phenomenon, involving both physical and psychological factors. It is a state of mind, a feeling, and a passion. Love is a state of mind, a feeling, and a passion. Love is a state of mind, a feeling, and a passion.

Chapter II: The Development of Love. Love develops through a series of stages, from initial attraction to deep commitment. It is a process of growth and change. Love develops through a series of stages, from initial attraction to deep commitment. It is a process of growth and change.

Chapter III: The Psychology of Love. Love is a complex psychological phenomenon, involving the brain, the heart, and the soul. It is a state of mind, a feeling, and a passion. Love is a complex psychological phenomenon, involving the brain, the heart, and the soul. It is a state of mind, a feeling, and a passion.

Chapter IV: The Social Aspects of Love. Love is a social phenomenon, involving the individual and the community. It is a state of mind, a feeling, and a passion. Love is a social phenomenon, involving the individual and the community. It is a state of mind, a feeling, and a passion.

in love brings blindness. Love passes from the "ego" to the "you" phase into the "us" stage. Courtship is needed for marriage. Some intimacy is the "us" stage needed. Petting permissible during this time. The problem of petting. It raises desires not satisfied, may be an escape from love. Companionate marriage proposed by Lindsey. It is legal marriage with easy divorce for childless couples. Early marriage could be fostered by parental financial support. No solution can take the place of self-control, without which society, as we know it, cannot exist.

Chapter V: EDUCATION FOR SEX CONTROL. Education is the scientific way out. Ignorance about sex has brought problems. Free discussion ought to be encouraged. Sex knowledge gained from unwholesome sources makes for conflicts and irregular sexuality. Parents are the logical teachers. Anyone of character may qualify. The teaching will begin with plant life, then animal and last human sex life will be studied. In adolescence, the education will have to be full. Knowledge of biological process not enough. All education must emphasize character.

Chapter VI: THE FUNCTION OF RELIGION IN SEX ADJUSTMENT. Education as best is insufficient. The adolescent is ready for religion. It will take the form of loyalty to ideals. Religion has failed to meet youth's needs. Religion can help set up goals. These goals are valuable. Sublimation: using the energy of the organism for higher and more social purposes. The process is questioned by a few authorities, yet all agree that the attention can be directed to other interests. Self-discipline of utmost importance. It is within reach of all adolescents who have been reared in a good atmosphere.

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